

APRIL 22, 1944

AMERICA

QUEBEC PLANTS ITS FUTURE IN RURAL RESETTLEMENT

E. L. Chicanot

CATHOLIC CHURCH IN POSTWAR CHINA: II

Bishop Yu-pin

CHICHICASTENANGO

Daniel Basauri

ECONOMIC LIBERALISM: IV

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SCIENCE AND MATRIMONY

Harold C. Gardiner

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A CATHOLIC REVIEW OF THE WEEK

VOLUME LXXI

15 CENTS

NUMBER 3

Happy Birthday

In the year that the first issue of AMERICA went to press . . .

Bleriot flew the Channel in the then amazing time of thirty-seven minutes . . . James S. Sherman was the country's Vice-President, newly inaugurated with big Mr. Taft . . . Turkish Trophies, in a red cardboard box, were still good-selling cigarettes, but the really popular brand was Fatimas, with an absolutely new taste and a modern paper package.

Ping-pong was giving way to a new parlor game called Diabolo . . . Rube Waddell had gone to the minors; Napoleon Lajoie and Hans Wagner were still big names, the biggest, but both men were a little past their prime, and it was Ty Cobb who was at the peak (along with a new lad named Marquard, just come up from Indianapolis).

One of the subjects for casual conversation was Billy Sunday's mad preaching all over the country, and his bandmaster, Homer ("Brighten the Corner") Rodeheaver . . . Dave Warfield was touring in *The Music Master*; Montgomery and Stone were in *The Red Mill* (or could it have been *The Wizard of Oz* that year?). And vaudeville was featuring Vesta Victoria, Harry Lauder and Albert Chevalier.

The year's big songs were Nora Bayes - Jack Norworth's *Mandy*, and everything sung by Fritz Scheff. John Bunny, the man with the lump of dough face, was the screen's best loved comedian, and D. W. Griffith was aiming his marvelous camera mostly at two unknowns, who turned out later to be Mary Pickford and Max Sennett. . . . There were 10,000 nickelodeons in the country; all of them charged 10 cents and most of them were named the Bijou.

That was thirty-five years ago. AMERICA published its first issue in 1909—to be precise, on April 17, 1909.

AMERICA has appeared every week since that time—with the single exception of one issue during the famous printers' "vacation" of 1919.

AMERICA is celebrating its 35th anniversary this month. It has seen thirty-five years of hard, fighting service for God and Country.

And so we are asking our regular subscribers for a birthday gift before Pentecost. We are asking our subscribers to do two things:

1. To donate an AMERICA subscription to a friend;
2. To send us the name of another friend, to whom we can try to sell a subscription by direct-mail advertising from this office.

Within the next few weeks all our regular subscribers—even those too young to remember Hans Wagner and Uncle Joe Cannon and Harrison Fisher (who drew all the magazine covers)—will get a letter requesting them to join our anniversary celebration in this practical and valuable way.

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AMERICA

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WHO'S WHO

E. L. CHICANOT, Canadian journalist, adds another chapter to his history of French Canada as a laboratory for the sane solution of the social problems of today. The present account deals with a plan for twentieth-century pioneering which will preserve the cultural values of the Province, provide for true economic independence and solve the problem of postwar unemployment. American legislators please note! . . . BENJAMIN L. MASSE concludes his series of articles on the Papal social Encyclicals vs. Economic Liberalism with suggestions for application of the Popes' principles to our present social confusion. . . . MOST REVEREND PAUL YU-PIN, Vicar Apostolic of Nanking, is at present in this country. A thorough cosmopolitan, through study and travel in Europe, the Americas and the Orient, Bishop Yu-pin is uniquely qualified to point out the cultural and philosophic basis of understanding which must be cultivated as the groundwork for postwar missionary activity and collaboration. . . . DANIEL BASAURI, S.J., Professor of Chemistry in the Technical Service of the Association of Coffee Growers of El Salvador, Guatemala, takes readers on an anthropological trip to the past within the present in one of the outlying villages of that state. . . . HAROLD C. GARDINER, like the Bard, admits few impediments to true love. His amusing account of how modern social-scientific analysis is waking up to old Catholic truths about marriage will be news only to non-Catholics. Or will it? . . . ALBERT EISELE, of Minnesota, contributes an essay from the farming country with which he is familiar. This is his first appearance in our columns.

COMMENT ON THE WEEK

Stabilizers' Report. On April 7, eve of the first anniversary of Executive Order 9328—much better known as the "hold-the-line" order—the four men chiefly responsible for carrying out this onerous assignment sent a report of their endeavors to the President. They said, substantially, that "they had come, had seen, had conquered," and that, in their opinion, it would be an insane mistake to change at this late hour a plan that had worked so well. The rise in living costs, as measured by the Bureau of Labor Statistics, has not only been effectively halted: the price level has actually been ever so little pushed back. A rise during the year in the cost of clothing has been more than offset by a decrease in the price of food. Hourly factory wage rates, the chief item in production costs, have been permitted to advance less than one-and-one-half per cent. In short, the impossible has been accomplished: the line has been held. Nor has this severe control involved great hardship to the people. On the contrary, farm income, wages and corporation profits are all at record levels. "Stabilization," the Report stated, "has brought tangible—indeed bankable—benefits to all groups," with the result that the hold-the-line policy stands approved by the overwhelming mass of the American people." The record during the past year has been good, but failure to keep wages abreast of prices earlier in the anti-inflation campaign has resulted in hardships which keep a large segment of our people from sharing the optimism of the stabilizers.

Wage Ceilings. Observers were quick to see in the Report a well-timed answer to organized labor's attempt to stretch the "Little Steel" yardstick, as well as to the efforts of the farm bloc in Congress to weaken the Price Stabilization Act. Whether or not it was so intended, the release of the Report at this time does serve notice on Congress and on our major economic groups that the President has elected to stand by his "hold-the-line" order. The country as a whole will probably approve this position. On the other hand, it is possible that one or the other group may have been seriously disadvantaged by the stabilization program. If this is true, then some rectification is in order, even though this might result in a slight advance in the general price level. Two panels of the War Labor Board are currently listening to arguments for revising the "Little Steel" formula, and if the arguments are substantiated by facts, the President and Congress ought to take steps to remedy the injustice. While WLB has no authority to abandon the formula, it does have the duty to hear the evidence and, if the evidence warrants, to call the President's attention to the necessity for change. Rightly or wrongly, the workers feel that they have been

asked to shoulder an unduly heavy burden and, unless they are given a chance to present their case, the restlessness in their ranks will persist and grow worse.

Metropolitan Sergius. Considerable surprise was generated in the mind of the American public by the widely reported radio statement from Moscow, made by the Most Rev. Metropolitan Sergius, Patriarch of the Russian Orthodox Church. The Metropolitan denounced "Papal claims," arguing that the spiritual jurisdiction claimed by the Roman Pontiff was not justified by Holy Scripture and was not necessary for the Church of Christ. The language used by the Patriarch had little novelty; it was the type of anti-Papal declaration familiar to students of modern Orthodox theology. But why was this issue raised? No theological controversy is being carried on at present between the Holy See and the Orthodox Church. On the contrary, it seems reasonable to think that the Holy Father's attitude is one of welcome to the restoration of the Patriarchate, in so far as it would indicate a revival of religion in Soviet Russia. The answer, however, seems fairly obvious: that the Patriarch's motivation was primarily political, not religious. The Soviet Government is, apparently, far from comfortable over the insistence of religious-minded people the world over on the need for basing the future peace upon a moral norm and a juridical order, and of applying this idea even to such matters as boundaries. Although these principles pertain simply to the natural moral order, they have been proclaimed with especial urgency and clarity by the Holy See. The Metropolitan, or rather the Soviet Government speaking through the Metropolitan, could readily use any current anti-Papal prejudice as a means for discrediting an unwanted international philosophy.

Mr. Long and the A. F. of L. Despite Mr. Hull's Easter Sunday broadcast, A. F. of L. leaders gathered in New York for the Federation's forum on labor and the postwar world expressed uneasiness about our conduct of foreign relations, and specifically about the unilateral activity of the Soviet Government. While Anglo-American forces are preparing the invasion of Europe, said Mr. Woll, one of our allies is altering Europe to suit itself. Mr. Dubinsky, referring to the Polish boundary question, asserted that a unilateral solution of this would simply lead to another war. The Assistant Secretary of State's address on the occasion could not, naturally, add much to what Mr. Hull had said to the nation seventy-two hours previously. Our diplomacy, said Mr. Long, is at present committed to the support of the armed forces in winning

the war. After victory, "it will be judged by the measure of co-operation it has achieved among the peacefully-inclined nations of the world." The theme on which Messrs. Woll and Dubinsky expressed such uneasiness hardly received adequate recognition in the remark that "in some detail there may not have been full concert of action among great Allies." This is more-than-British understatement. However, Mr. Long assured his audience that American views are being "vigorously and effectively presented on every occasion where our immediate or long-range interests are involved." It is encouraging to learn that the State Department is going to consult with a bi-partisan committee from Congress. But the American people must themselves lend vigor to our foreign policy by making their sentiments known. Such civic gatherings as have been held in Syracuse, Gary and San Antonio to discuss the Seven Peace Points are one very effective way of doing this.

Minnesota Interracial Commission. Some 150 commissions and committees have already been set up around the country with the purpose of anticipating and preventing racial disturbances of one kind or another. The State of Minnesota has, on the whole, been remarkably free from such calamities; nevertheless, some indications of peril have appeared there also. Governor Thyre's recently formed Interracial Council has issued a unique statement of principles and procedures—unique, among the many civic Commissions, since it designates discriminations in jobs as violations of natural human rights. Says the Commission:

Natural rights are bestowed upon each individual to enable him to achieve a proportionate development as a human being according to the Divine plan. There are as many natural rights as there are fundamental human needs. Truly these practices may not be as grave as the destruction of human life or the complete suppression of liberty, yet their persistent disregard must lead eventually to grosser forms of injustice, and they are gravely wrong in themselves.

The Commission's program will be fact-finding and educational, approaching the task "with thoroughness of study and balanced judgment." Chairman of the Commission is the Rev. Dr. Francis J. Gilligan, of St. Paul Seminary.

Community Forearmed. Legislation is not enough, though it has its place, to prevent racial disturbances. Development of public opinion, though essential, does not suffice. A concrete program of action is badly needed. When the Communists have abandoned their present truce for victory, we can expect them to make full use of existing race hostility to arouse class and racial conflict. With these considerations in view, a definite program is proposed by the April *Interracial Review*. The interracial problem, according to this program, must be met in the neighborhoods—the communities within our large urban centers. So far, the larger program planned by the State or City commissions has in general "not been brought into the community, nor won the support of the representative leaders of

the community." The *Review* recommends that "our neighborhoods should seek to restore the spirit of the community by organizing local councils and apportioning the responsibilities among those best equipped to handle them." The initiative can most effectively come from the religious leaders of the community. A strong, effective and united community council should be able to achieve "for the well-being of the neighborhood, that which political district clubs have long accomplished on behalf of political parties."

Middletown Plans. Neighborhoods or local communities can plan for interracial peace, when communities are already successfully planning for economic peace. Middletown, Conn., as described in the *New York Times* for April 11, is arousing the interest of the country by the activities of its Postwar Planning Council. The Council has two principal aims: 1) local initiative and responsibility and 2) the need for adequate information on present, past and prospective economic conditions as a preliminary to making intelligent plans for meeting postwar conditions. All groups in Middletown are giving the council their fullest cooperation in collecting the information necessary for the postwar plans. Fourteen subcommittees have been set up: for Agriculture, Building Construction, Commerce, Commodity Markets, Employment Statistics, Finance, Industry, Institutions, Public Works, Recreation, Utilities and Transportation, Publicity, Research and Analysis, and Rehabilitation and Re-employment. The more vigorously local groups take hold of their local problems, even of a technical nature, the less need will there be to rely on the beneficence of government.

Battle Over Air Transport. While British and American diplomatic officials struggled last week in London to reach some agreement on the organization of international air commerce, a bitter battle over the form of American participation in whatever world set-up is adopted raged behind the scenes in New York and Washington. Juan Trippe, President of the Pan American Airways System, wants a single "chosen instrument" to monopolize our world air routes. But all our major domestic air lines, with the single exception of United Air Lines, are strongly opposing him and demanding a policy of limited, regulated competition. Recently Senator Pat McCarran, of Nevada, introduced a bill which proposes that all our domestic airlines join Pan American in setting up a huge monopoly, a billion-dollar All-American Flag Lines. So far as is known, the Administration is opposed to the plan and inclined to favor a system of regulated competition. Soon the whole battle will be dragged into the open, since a subcommittee of the Senate Committee on Commerce is preparing to initiate public hearings. The objectives of an ideal policy—efficient service, protection of American interests, technological progress, national security and world peace—are generally admitted. The controversy is over the best means of achieving these goals. As in so many international questions, the American an-

swer will be conditioned by the policies of other nations. Since most of these seem committed to a government-subsidized "chosen instrument" policy, Mr. Trippe has some strong cards to play. It is hard to see how private American companies can match the resources of foreign governments.

American Fascism. "There can be no compromise with Fascism and Nazism." Secretary Hull is speaking. "It must go, everywhere. Its leaders, its institutions, the power which supports it must go." We may gather from the strength of those words that, if there is such a thing as American Fascism, it too must go. On the same day that these words of Secretary Hull were reported, The N. Y. Times supplement published an article by Vice President Wallace on American Fascism. In the article he undertook to answer three questions: What is a Fascist? How many Fascists have we? Are they dangerous? Many people must have read that article carefully. More than once the Vice President has hurled the charge of Fascism. Now he was undertaking to define American Fascism and to number its adherents. Since Fascism everywhere is our enemy, we want most earnestly to know who are our American Fascists, for they, too, must go. Unfortunately, though the questions he set out to answer were very specific, our Vice President resorted to the vaguest of generalities in answering them. "If we define an American Fascist as one who in case of conflict puts money and power ahead of human beings, then there are undoubtedly several million Fascists in the United States." Mr. Wallace does not name even one of the several million. He does not even name any class or group of Americans that might be called Fascist. Does he realize how very startling is his statement? There never were several million Fascists in Italy, yet Fascism succeeded in dominating Italy. There were only a few million Communists in Russia, and yet Communism ruled in Russia. Even in Germany, the out-and-out Nazis do not number more than several million. The Vice President went on to speak of "the deliberate systematic poisoning of public information," of "the deliberate perversion of truth and fact," of men "who would destroy every liberty guaranteed by the Constitution," who "use every opportunity to impugn democracy." These are all extremely serious charges. It is clear enough that the Vice President wishes to denounce types of people who deserve to be reprobated. It is unfortunate, however, that he feels called to use expressions which are of uncertain implication, and lend themselves to a variety of misunderstandings.

Japanese Comics. The Japanese, probably as a last, desperate war effort, are going all out for comics. They may have realized, as one observer thinks, that only through comic-strip presentation can they prevail upon the American public to read their propaganda. The more cynical viewpoint is that the Japanese will greatly speed their own downfall if they can succeed in feeding to their people the triple ingredient that distinguishes many American comic strips—superman, sadism and sex.

UNDERSCORINGS

AFTER a brief illness, the Very Rev. Alessio Magni, Vicar General of the Society of Jesus, died in Rome on April 13 at the age of 72. Last rites of the Church were administered by Pope Pius XII. Father Magni was designated by the late Father General Ledóchowski to serve as his successor. Father Magni delegated all powers to his own deputy successor, Father Norbert de Boynes.

► In a bold pastoral letter the Archbishop of Freiburg in Germany, Most Rev. Conrad Groeber, said of the Nazis that their doctrine is "tantamount to atheism." "The fruits left by men with an exclusively this-world outlook have been nothing but foaming streams of blood, prisons heaped to the roofs, masses of slaves in exploited nations cursing their masters as God's scourge." "They proclaim," he continued, "that there is only one future life, namely, a future life in the German nation." He concluded with an appeal to the German people to "hold fast to your fathers' heritage."

► *Religious News Service* quotes the French underground newspaper, *Provence Libre*, to the effect that "anti-clericalism is a legacy of the past, and a facile derivative for worries of the present." It urged the Socialist Party to "avoid the promptings of a militant anti-clericalism and be respectful of the rights and the dignity of the human person."

► In Chicago, Loyola University announced a new Institute of Inter-American Affairs for the promotion of closer relations and better contacts with Latin America. Seventy different branches of study are listed to contribute to this purpose.

► Captain Albert J. Hoffman, Army Chaplain from the Archdiocese of Dubuque who lost a leg when he stepped on a German mine in Italy, has received the Silver Star decoration for distinguished courage in rescuing wounded men in the front lines. "This is the way I look at it," he said. "The fellows wounded at the front, perhaps lying for hours before help reaches them, are the ones who need a Chaplain. There is nothing more terrifying than the feeling of lying alone, lost and helpless. These are the men whom I have made my particular concern."

► Admiral William Halsey, Commander of the South Pacific force, wrote to the Chief of the Naval Chaplain Corps in praise of the Chaplains: "They have made themselves worthy of their calling and are a credit to the church they individually represent. . . . No father, mother, wife or sweetheart need feel that the religious side of our men is being overlooked."

► Official United States Army certificates for marriages and Baptisms are now being distributed to all Army Chaplains. They previously had to rely on church testimonials and certificates obtained from other sources.

► Most Rev. Francis J. Spellman, Military Vicar, has appointed four new additional Vicars Delegate for Catholic Chaplains, beyond the seventeen already operating. The new districts comprise our southeastern coast, India with Burma and Ceylon, China, Italy, Mediterranean Islands.

THE NATION AT WAR

DURING the week ending April 10, the Russians have made further important gains in the Ukraine, and have advanced substantially into northern Rumania. Their armies now hold the north half of Bessarabia and Moldavia, and all of Bukovina. Bessarabia and Bukovina are claimed by Russia as part of her country, but Moldavia is recognized as Rumanian.

The German and Rumanian armies are now fighting hard to prevent a further Russian advance, either westwards across the Carpathian Mountains into Transylvania, or southwards towards the Danube. The present indications are that the Axis will attempt to hold the Carpathian Mountains, which is a favorable position for defense. It is not known whether they will hold their present line, which extends east and west across the center of Moldavia and Bessarabia. They may elect to evacuate the balance of these two provinces and withdraw to the Danube River.

The Germans have evacuated Odessa, the last foothold they had in the Ukraine. Until the troops from this area have had time to reach the Danube, the Axis line through central Bessarabia will be held to protect this movement.

While the Germans have withdrawn in the Ukraine, they have stoutly defended Poland against a Russian advance towards Warsaw. They have even made slight gains.

Tarnopol is held by the Germans but is surrounded by the Russians. The Russians have been attacking this city, an important railroad town, since March 6. Although they have several times entered the city, they have not been able to take it. Another railroad center farther north, Kovel, was surrounded by the Russians. The Germans now report that this city has been relieved.

Still another German force has been encircled in the area where Galicia and the Ukraine meet. The Germans reported this started on March 26; the Russians first mentioned it on April 3. This German force appears to be a large raiding party, trying to tear up Russian lines of supply. By moving rapidly at night they have escaped capture.

A similar, but smaller, German force north of Odessa was not so lucky. This one seems to have been captured.

On the India frontier, fighting continues in Manipur. This small native state is near the center of the long border between India and Burma. At the north end the Japs have crossed Manipur and entered Assam. They seem also to have made progress against the city of Imphal, which is almost at the center of Manipur. This campaign is moving very slowly. It is a country of high jungle-covered mountains, with few roads or trails. Troops have to build their own roads as they advance.

Among the Pacific Islands the Allies are engaged in an extensive series of air attacks against Japanese-held possessions. This includes New Guinea, New Britain and the island groups of Truk and Palau. The last two are important enemy-held naval and air bases.

COL. CONRAD H. LANZA

WASHINGTON FRONT

WASHINGTON is again watching with curiosity to assay the temper of the Congress when it returns from its Easter vacation. Before Congress went away, it had played with the idea of giving itself a real long recess in the summer and fall, in order to campaign for re-election. In order to earn that, however, it will have to give up much of its recent dawdling disposition.

It has seven big appropriation bills ahead of it, and the House must pass them before July 1. The House has the new tax bill, with its simplified procedures on incomes, nearly ready for consideration. The Republicans, however, want to put it off till the Fall or later, since it would not take effect until next year.

The two big clouds on the horizon are the Price-Wage Stabilization Act and the Lend-lease Act, both of which, by Congress' own action, expire on June 30. Pressure from the Administration to pass both of these will be great. On the former the big fight will be on consumer subsidies, and on the latter our whole foreign policy is likely to come in question.

The Administration has been forearmed on both struggles, for they were undoubtedly the real reason behind the recent statement on stabilization by the "Big Four"—Messrs. Byrnes, Bowles, Davis and Vinson—and Mr. Hull's Easter Day speech on our foreign policy. On these two questions Mr. Roosevelt's leadership will receive its sharpest test, and he, incidentally, is also at this writing girding himself for the fight that undoubtedly faces him, by a vacation in the South.

Meanwhile, the Negro citizen and his problems are likely to bring the biggest fight. The Senate may have before it any day the anti-poll-tax bill already passed by the House; and the Supreme Court's recent decision on the Negro in the primaries in Texas will give a tremendous boost to the friends of the bill. Senator Bilbo will also be in this picture, for his acts and words have immensely exacerbated the already tense racial situation in the Capital. Washingtonians are now agitating for his removal as "Mayor."

Of course, the President's own person will be the principal unspoken issue. As long as he does not announce himself on the Fourth Term—and it is hard to see how, on both internal and international grounds, he can—the eyes of Congress will be on him and his fortunes. It was, of course, one of his usual fortunate "breaks" that the sudden rise of Governor Dewey came so early in the year, when there is still so much time for people to forget.

Washington's first reaction to Mr. Willkie's retirement was that this meant the eventual retirement also of the President. After a few days, political wisecracks were not so sure. It is still regarded as certain, of course, that Mr. Roosevelt will not run if he judges the Middle West will vote against him. It is also incredible that he will risk a defeat just to keep the Democratic Party from falling to the control of James A. Farley.

WILFRID PARSONS

QUEBEC PLANTS ITS FUTURE IN RURAL RESETTLEMENT

E. L. CHICANOT

IN surveying the modern era of Canadian development—which may be considered as having been initiated with the Confederation of the Dominion in 1867—it is striking to note how, in spite of the great immigration of that period from the countries of Europe and from the United States, the French Canadians have been able to hold their own proportionally in the population. When the first Dominion census was taken in 1871, they constituted 31 per cent of the total of inhabitants. In 1941, their representation was 30.48 per cent—a loss of less than one per cent, in spite of the fact that in that period Canada received six and a half million immigrants, almost none of whom was French.

This has been due in large measure to a French-Canadian birthrate and rate of natural increase considerably higher than among Anglo-Saxons and other racial stocks of Canada. It is also, of course, in part due to a steady loss of native-born Canadians from all parts of the Dominion to the United States, which has seriously modified the effect of volume immigration.

What does emerge clearly, however, is that, if under generally existing conditions the factor of an annual immigration were removed from the country's efforts at population-building, it would almost inevitably come about, as publicists have at times remarked, that in the not-too-distant future the French Canadians would constitute the most numerous element in the country's population.

In census decades of heavy immigration, the proportion of French to the whole people has dropped, to rise as surely when the immigration tide subsided. In the ten years between 1931 and 1941, when immigration to Canada was virtually at a standstill, the French proportion in the population rose by 2.08 per cent, while the British proportion declined by 2.4 per cent.

This situation has special interest at the present time when the question of a postwar immigration policy is violently agitating the country. While the rest of Canada is heatedly divided between advocates of confining immigration after the war to people from the British Isles and those who would throw the gates widely open to the peoples of continental Europe, Quebec stands united and vocal against any postwar immigration, at least until the country has had time to settle down and every discharged soldier and war worker has been satisfactorily absorbed in the new order.

This attitude is quite generally regarded as being

not unnaturally dictated by demographic and political considerations, by fear of losing the position French Canadians have long enjoyed through their numbers, and the political influence they have correspondingly exerted. It is commonly judged to be absolutely negative and definitely obscurantist. This is largely because of failure to appreciate Quebec's point of view and of an ignorance of constructive efforts for which she is responsible. Quebec believes in producing and keeping her own citizens, and to this end has a definitely positive policy which has already some thirteen years of worthwhile accomplishment to its credit—a policy which is unremitting and which will be carried into the postwar years.

There is no people more attached to their native land or closer to the soil than the people of Quebec and, in their disposition to remain at home in association with the Province's agricultural life on farm or in village, they are encouraged by Church and Government. Circumstances have, however, thwarted this inclination at times. As older parishes, where ancestral farms had been subdivided among sons generation after generation, developed surplus population, young folk, faced with the alternative of most rigorous pioneering, were attracted to the industrial areas of New England. The industrialization of Quebec Province itself exerted a steady lure which drew many of the young in the rural areas to the insidiously easier living conditions of city and town. This not only tended to upset the balance of Quebec's economic life but seriously disturbed the traditional placidity and content of its people.

The situation became critical in the years of the depression, and it was as the result of an intelligent approach to the problem that a colonization policy evolved which is unique in Canada and has been highly praised by authorities in many parts of the globe. It has operated with so high a degree of success and satisfaction that the wisdom of its continuance has never been questioned. It explains in some measure why Quebec, producing citizens at a rate half as high again as the rest of Canada, is not interested in developing postwar immigration.

The policy of land settlement broadly pursued in Canada has been to direct the pioneer to an expanse of virgin open land, there to make his selection of a homestead, to settle down and await the evolution of a community about him and the development of such amenities as schools, roads and a

railway. The character of the settlement which arose was frequently a matter of the blindest chance, and more often than not the settler putting up his first shack and breaking his first acres had no way of foreseeing the social conditions under which his growing family would later live. It was an austere system, in which the benefits of neighborly association and the cultural and religious elements had little or no part. Quebec framed its colonization policy along very different lines.

Quebec has, of course, been under agricultural settlement and development for some four centuries, and a steady agricultural expansion has been taking place. But under conditions of industrialization it seemed so much easier, for young people who found themselves a surplus in the older parishes, to come into the city or town to take a job in shop or factory than to undertake pioneering in the unbroken stretches of forestland in the north of the Province.

This had been the situation in the late twenties, when the sudden closing-in of the depression found hundreds of rural families who had migrated to the town out of employment and dependent upon the Government for subsistence. The Government decided that from every point of view it was better, instead of maintaining them on relief in the city, to return them to the land where they belonged and where a great many of them longed to be. This was to be effected through the opening of virgin tracts in the north to colonization. It had no illusion, however, as to the results to be expected from any indiscriminate settlement under the rigorous conditions prevailing there, and accordingly devised its unique colonization policy.

Though initiated in the first place by lay authorities, the work soon came almost inevitably under the auspices of the Church, since its affairs are so integrated with the everyday life of the people, and the Province's natural unit of territorial division is the parish. Each diocese throughout the Province appointed a colonization missionary, who formed a colonization council to select settlers in the various parishes. Selection had to be practised in the first instance, because the number of families desiring to take advantage of the new scheme exceeded those who could be accommodated.

When the selection of these families had been made, the male heads were gathered in groups of twenty-five or fifty and dispatched in a body to establish a camp in the section of virgin territory to be colonized. There they led a community life while preparing for individual settlement on 100-acre lots. They built roads through the new area; they did a certain amount of clearing, and constructed houses and outbuildings upon the homesteads. When the section was thus roughly developed and the farms fit for occupancy, the families were brought in from the city and a new farming unit was under way.

From the first, these pioneer colonists enjoyed all the advantages of social intercourse with compatriots and co-religionists, the educational and medical facilities of older developed districts and the consolation of religion. The unit of settlement

was really the parish, for the existence of each revolved about its little church, with resident priest. It extended for a radius of about five miles about the church, at which limit another parish began. Each parish contained between 125 and 175 families, or an average of roughly 1,000 souls.

Since this movement was initiated in 1931, 145 new agricultural parishes have been founded in what was timbered wilderness. Of this number, 100 were opened between 1931 and 1936, while another 45 parishes were established subsequent to 1937. This means the settlement of nearly 150,000 persons, taken from discouragement and despair and set in the ways of independence and content.

Regarded from the purely economic standpoint, this step taken by the Provincial Government has been more than justified. The cost of the enterprise per head has been less than that of maintaining these people unemployed in the cities for one year. The total loss of the experiment over the entire period has been 19.4 per cent, a much better showing than that made by other colonization enterprises. On the other hand, this colonization has in the main been responsible for an increase of nearly 50,000 acres under cultivation in Quebec between the census of 1931 and 1941. But the economic is not the only, or most important, consideration in a plan for remade lives and rebuilt hopes.

The greatest loss was experienced immediately after the outbreak of war, when some colonists were lured back to the town by the manpower demand in industry. Those who remained behind, however, have shared in the war prosperity, disposing of agricultural produce and the products of the forest profitably. They have been aided by a solicitous Government, which has made periodical appropriations for the purchase of agricultural machinery to increase production from the land.

In the wake of this development have come calls for the establishment of butter-and-cheese factories, and the Provincial Government has extended considerable assistance in this respect. In the years between 1940 and 1943 alone, it subsidized the installation of ten cheese manufacturing plants and eight cooperative butter factories.

The system of cooperation, so advanced in Quebec, has gone in and grown up with the new colonies, and the latest government encouragement to colonists has been in connection with the cooperative banks, the *Caisses Populaires*, an integral feature of Quebec agricultural life. It has authorized an expenditure of \$50,000 to pay four-per-cent interest on loans made by these credit unions to colonists borrowing for expansion of activities. The colonists themselves will pay two per cent on loans from these institutions.

Introduced in the first place as a depression measure, Quebec's colonization plan established the wisdom of possessing continually operating machinery for transferring from the city to the land those families that wish to make this move, as well as a means to furnish young people in the older farming parishes with the opportunity to establish themselves on the land under conditions most agreeable and conducive to success. The organiza-

tion of clergy and laity, linking up the older parishes for the purposes of securing and moving colonists, is a permanent organization, functioning efficiently and smoothly and capable of infinitely greater accomplishment in the future.

The end of the war will inevitably produce fresh problems for Quebec, with soldiers to be settled and workers in war plants to be rehabilitated. The Quebec Government's policy is to keep them with-

in the Providence and, as far as possible, retain them on the land. The colonization scheme is expected to be the keystone in the plan of postwar rehabilitation, and arrangements are being made to provide work in new areas for 25,000 men who later, it is hoped, will become permanent settlers, and with their families build up new parishes and go farther to swell Quebec's agricultural population.

ECONOMIC LIBERALISM: IV

BENJAMIN L. MASSE

(Concluding article of a series.)

LITERALLY millions of dollars are being spent during this war "to sell" to the magazine-reading, newspaper-scanning, radio-listening public "the American System of Free Enterprise." To those conscious of an obligation to accept the social teaching of the Papacy and to work loyally for its fulfillment within the framework of American democracy, the question at once arises: is the American System of Free Enterprise, about which we hear so much today, just another name for the Economic Liberalism we have been studying these past weeks?

From the preceding articles in this series, it will be obvious that business apologists for the free-enterprise system are not asking our soldiers to die for and our workers to produce for the dogmas of Economic Liberalism in their pristine academic purity. American businessmen have long since abandoned, if they ever really held, the key dogma that a free market ought to be the sole regulating principle of economic activity. Certainly, they never accepted international free trade. From the earliest days of the Republic they have sought and obtained from the Government innumerable subsidies in the form of tariffs, bounties, grants, and even military assistance. The theories of Economic Liberalism, therefore, have never been integrally accepted and faithfully practised by American business. Perhaps that is the reason why some businessmen today, impressed by the discrepancy between business oratory and business practice, sedulously abstain from using the phrase, "free enterprise"; they prefer to speak of "private enterprise."

As we have already seen, Pius XI characterized the system which finally displaced the anarchy of laissez faire, and which had already taken shape in Leo's time, as "economic domination." This he called a system in which "immense power and despotic economic domination are concentrated in the hands of a few, who for the most part are not the owners but only the trustees and directors of

invested funds, which they administer at their own good pleasure." We have seen, furthermore, that this description applies substantially to our own industrial system, especially as that system existed in the nineteen-twenties.

Now for our present purpose the important point to bear in mind is that American industry, in dropping free competition, did not thereby abandon the whole corpus of laissez-faire doctrine. Notably it retained the Liberalistic concepts of freedom of contract and the policeman State. Adam Smith's dictum: "All systems either of preference or of restraint, therefore, being thus completely taken away, the obvious and simple system of natural liberty establishes itself of its own accord," it paraphrased to mean all systems either of preference or of restraint *by governments or labor unions*, etc.

For this selectivity it found support, as has been explained, in the Supreme Court, and justification in the pseudo-science of Herbert Spencer.

Our original question, therefore: "Is the American System of Free Enterprise which business leaders talk about identical with Economic Liberalism" must be rephrased as follows: "Does the Free-enterprise System incorporate the laissez-faire gospel on Freedom of Contract and Freedom from all State Interference with economic life?"

There can be no simple "yes-or-no" answer to this question for the very good reason that the phrase, "free enterprise," has come to mean different things to different businessmen.

To many small businessmen, striving today to escape between the crushing power of monopoly and the anarchy of cut-throat competition, State interference in economic life is no longer anathema. Many of the regulatory laws passed by Congress and the State Legislatures are on the books today solely because businessmen themselves have demanded them. The Miller-Tydings Act regulating price competition is a typical example. So is the Smaller War Plants Corporation in the War Pro-

duction Board. When these businessmen speak of the free-enterprise system, clearly they are not defending the laissez-faire policeman State.

And neither are those progressive business leaders who, like Eric Johnston, President of the U. S. Chamber of Commerce, have come at last to recognize the necessity under contemporary industrial conditions of a State-directed system of social security, minimum-wage laws, safety laws, etc.

Similarly, businessmen who accept the right of workingmen to organize and who bargain sincerely with labor unions are free from the Liberal heresy of freedom of contract. And the number of such businessmen has greatly increased in recent years.

It might happen, of course, that a man who accepted labor unions might oppose social security on laissez-faire grounds, and vice versa. It might happen, also, that a businessman who accepted both labor unions and social security might still harbor a false concept of the rights and duties of the State. At the present time, for instance, there is a great hue and cry about State-conducted business enterprise. If this opposition to public enterprise is based on the lack of wisdom in, or lack of necessity for, embarking on some particular project, no fault on moral grounds can be found with it. But if it arises from a denial of the right of public authority to own and operate certain types of business, it must be condemned as an erroneous concept of the nature of government. "For it is rightly contended," wrote Pius XI, "that certain forms of property must be reserved to the state, since they carry with them a power too great to be left to private individuals without injury to the community at large." On this point, it is no exaggeration to say that there is still a great deal of laissez-faire thinking in business circles.

It ought to be remembered, finally, that a good deal of the current propaganda for free enterprise and against government regulation of business is politics pure and unashamed. In many cases, it is not so much a question of the economic activities of the Government as of which political party is to hold office and direct these activities. Businessmen naturally want a government friendly to them and to their projects for profit. Labor and agriculture likewise have their preferences. That is just human nature, especially human nature in an individualistic, atomized society.

But when all the distinctions have been duly made, much of the current free-enterprise propaganda must be analyzed very carefully for traces of Economic Liberalism before it can be accepted. This was the position of the late Father Paul Blakely, S.J., a position with which the present writer is in wholehearted agreement. Back in 1935, the National Association of Manufacturers, convinced that "the American System" was being overthrown by the Roosevelt Administration, and that political weapons had to be used to counteract this threat, adopted the following six-point platform as a basis for action:

1. The powers of the Federal Government are limited by the Constitution.

2. Certain inalienable rights are protected, even against majorities.

3. There is maximum freedom for the individual, consistent with the freedom and rights of others.

4. The maximum of achievement by all individuals is encouraged by guaranteeing to each the reward of his labors.

5. Control of the individual is limited to the minimum possible.

6. Private ownership of the facilities of production, distribution and living, is recognized as essential.

On the surface, this program seems relatively innocuous—a rehash of Constitutional truisms and some traditional business slogans. But surface-meanings in this age of semantics and slick public relations are apt to be misleading. Seen against the background of traditional N.A.M. opposition to free labor unions and necessary Governmental intervention in economic life, the statement, to say the least, is suspect. "Those of us," commented Father Blakely (*AMERICA*, December 21, 1935), "who have long thought 'big business' and 'stupidity' convertible terms, are strengthened in our belief by the Association's announcement." And only a cursory examination was necessary to "come upon unmistakable traces of that old 'rugged individualism' which has long covered a multitude of capitalistic sins against justice and charity."

If there is any evidence, beyond two recent gestures toward organized labor, that the N.A.M. has since abandoned this 1935 program, or the rugged individualism—not to be confused with free competition—which it apparently cloaks, this observer has missed it and will be grateful for any enlightenment vouchsafed him. But anyone who undertakes to show that the N.A.M. has foresworn its traditional laissez-faire attitude toward labor and the State, must explain why Charles E. Wilson, General Electric's gift to the War Production Board, felt constrained at the 1943 convention to warn his brother industrialists against a "right-wing reaction" which might go so far as to threaten the structure of American life.

The writer remains skeptical, too, of the intentions of several other business groups which, in the name of the Constitution, "the American Way" and the Fifth Freedom—the freedom to produce—are currently deluging the country with expensive propaganda for free enterprise. The whole program savors too much of Adam Smith, John Stuart Mill, Herbert Spencer and the whole Harding-Coolidge era to be easily accepted by anyone versed in the social teachings of the Papacy. Until these groups, and the newspapers which echo their propaganda, explain more clearly what they mean by the "American System of Free Enterprise," those who are opposed to Economic Liberalism and to the "economic domination" which replaced it, will prudently refrain from supporting them.

When this war is over, the United States will be faced with the still unsolved problem of achieving and maintaining reasonably full production and full employment. Having seen what our economy can produce to wage a war, our people will never again permit the stagnation and unemployment of the nineteen-thirties. Except for an insignificant

minority, they do not want State Socialism. Yet, they will not soon forget what happened after Pearl Harbor when Washington stepped in and ran the national economy. If they have to make a choice between widespread unemployment and State control, they will almost certainly prefer State control. And they will not be deterred by conservative warnings about bureaucracy, regimentation and the national debt.

To avoid this disaster, which would mark the end of our political democracy, we must resolutely oppose every attempt, whether made in the name of the "free-enterprise system" or not, to return to the nineteen-twenties. Such an attempt, as Bishop Haas explained at the recent Catholic Conference on Industrial Relations held in Chicago, would be doomed to failure from the start. Private enterprise alone, unaided by organized labor and the State, can never underwrite full production.

Our salvation lies rather in cooperative endeavor by the nation's major economic groups assisted and, where necessary, restricted by the Government. Such a solution would avoid, on the one hand, the tyranny of State Socialism and, on the other, that "rugged individualism" which has brought us to our present parlous position. It would provide, also, such opportunity for individual initiative and enterprise as is compatible with the common good, as well as the planning and direction which are essential to maintaining a prosperous economy. These organized groups—farmers, workers and management—could then assume many of the burdens which our over-expanded Federal establishment is now forced to carry.

Let us be clear on what is at stake. The alternative to bureaucracy is not a system of so-called free enterprise which disintegrated in 1929; the alternative to Big Government is not Big Business; the alternative to regimentation is not liberal capitalism's depressions and breadlines. The alternative to bureaucracy, to Big Government, to regimentation is self-imposed industrial discipline, assumption by business, labor and agriculture of social responsibilities, the democratic, cooperative organization of economic life along the lines laid down by Pius XI in *Quadragesimo Anno*.

Let me say by way of conclusion that there is a real threat to our liberties in the continuing expansion and bureaucratization of the Federal Government. When, therefore, businessmen oppose a system of free enterprise to the growing concentration of power in Washington, they can count on almost the entire country agreeing with them. The American people have a healthy distrust of "bigness," whether in labor, business or government. On the other hand, they do not wish to return to pre-World War II, or pre-Roosevelt, or pre-any other period. Consequently, it is the duty of business spokesmen, when they offer us a choice between free enterprise and Government domination, to tell us in so many words what they mean. Many of us who wish to see arise on these shores an economic order more in harmony than the old one with Christian ideals of charity and justice, of freedom and human dignity, sincerely want to know.

CATHOLIC CHURCH IN POSTWAR CHINA

BISHOP YU-PIN



(Continued from last week.)

THAT China is seeking truth really needs no demonstration. Desire for knowledge has been a cardinal virtue of the Chinese. It was this very eagerness that led the Jesuits to adopt their intellectual apostolate, playing on Chinese curiosity to interest us in natural and religious truths. Respect for learning made us choose our officials from among scholars rather than from politicians. Respect for learning gave us, until a hundred years ago, more printed pages than existed in all the libraries of Europe. With the advent of Western science and methods, this eagerness for knowledge has grown beyond all bounds. In the midst of a devastating war we could transplant universities, moving them thousands of miles, carrying instruments and books over mountainous roads, through enemy territory, and have, after seven years of war, more students in our universities than at the beginning of the war. During these years of horror China has written a chapter in education that will scarcely be repeated. In all this movement Christian schools have had their part. The Catholic University of Peiping, directed by the Fathers of the Divine Word, has gained a high reputation for its courses in literature and science. During the war, though in Japanese-occupied territory, its enrollment has grown to some 4,000 students.

Two other institutes of higher studies are maintained by the Jesuits, one in Shanghai, the Aurora University, whose doctors, lawyers and engineers are well known throughout China and which counts many distinguished men in public life among its alumni. In Tientsin another institute specializes in law, industry and commerce. Along with these two institutions are maintained the Heude Museum of Natural History, one of the finest in the Far East, and the famous Zikawei Observatory, the center of what is probably the largest private meteorological organization in the world, which through its warnings on typhoons has saved the lives of thousands every year. In addition to these establishments, 14,000 elementary and secondary schools are maintained by the Church, all means of bringing truth to the Chinese youth.

But great as are these achievements, they sink into insignificance before the tremendous work to be done. If there is to be a spiritual reconstruction in China, it will be largely through the part the Church will play in educational circles. The intellectual apostolate must be brought back to China, or rather, utilized to its full extent. The country is ripe for it. The intellectual leaders are groping for a philosophy of life, and in sifting the theories that have captured the fancy of the world, they

find that all lead to the present world catastrophe. They are beginning therefore to turn toward the perennial teaching of the Church. If only we have those who have drunk deep at the fountain of Christ and can give them this truth!

Christianity has a wonderful opportunity, but it must work through every means available. The press must be utilized. At this critical time in China's history, public opinion will be the decisive factor in many an issue. We must have our press. Before the war we had some fifty Catholic publications and two daily papers. During the war I have kept one of these Catholic dailies, the *Ishih-pao*, functioning. When the war is over we plan to have a daily in all the large cities, to bring Christian truth to the minds of the people. The radio likewise must be pressed into service. In a nation where illiteracy has existed on such a large scale, the great means of reaching the masses is through the radio. The Church, if she is to bring her message to waiting souls, must have her radio system. China's eagerness to learn and China's dissatisfaction with modern philosophies are but signs of the times—pointing to a fundamental craving for the truth of Christ.

But if Christianity will exert a great influence on new China through showing us the way and the truth, her chief contribution will be in giving us life—the life of love—a supernatural life beyond the power of my people. This, Christianity alone can give; but we are well disposed for it. The doctrine of love is not new to us. We have had it proposed to us in the concept of benevolence (*jen*) which pervades the writings of Confucius and really can be taken as the summary of all his teaching. Love for one another was a commonplace in our traditional knowledge, for our classics told us that all within the four seas were brothers. However, in Confucian philosophy this love was not linked so closely with the idea of God. It was only with the advent of Mei-ti shortly after the time of Confucius that love was stressed and God given as a motive. Mei-ti forbade men to kill one another, and the reason he gave was that God loved them all. Prepared, therefore, with this idea of a natural love, how the Chinese will go out to the sublime love taught us by Christ—a love that differs not only in its measure, "that you love one another as I have loved you," but even in kind. For this love has God for its motive. This love is supernatural. This love proceeds from a life—the supernatural life that Christ came to give.

The Chinese have already laid the foundation for this life in so far as it is possible for men to do so, for spiritual cultivation is nothing new to us. We have had our asceticism. We were taught by Confucius to rectify our intentions and cultivate virtue, but the object in view was the humanizing of man. Our asceticism was only natural; but what a splendid foundation it offers for Christian asceticism, which aims to make a man a child of God—to fit him for the Divine life that Christ will give. Only let this ideal be proposed to the Chinese and you will see how earnestly we will welcome Christian life and virtue.

But this life must be manifested not only within the soul but also externally in works of love. Here Christianity occupies a place of honor. We Christians have always been known for our social works, our hospitals, our orphanages, our care of the poor. Even before the war there were over 400 Catholic orphanages, 300 hospitals and 900 dispensaries. The war, however, brought even more prominently to the fore the charity of the Church. Refugee camps were organized, dispensaries set up everywhere and missionaries and Sisters devoted themselves with a generosity that won the admiration of all. With headquarters in Chungking, the Catholic Medical Service distributed quantities of medicines and funds to hospitals throughout Free China, while the Chinese Catholic Cultural Association took to itself the care of orphans and refugee students and professors.

We have gained, through this work, an enviable position which we should make every effort to maintain after the war. For then the test will come. China will be organizing her social works on a national scale and will look to Christians to lead the way as they have in the past. If we have the means and personnel, we will be able to raise monument after monument to charity, like so many beacons leading the people to Christ.

Christianity is standing before the opportunity of centuries. China is in its process of reconstruction. Almost everything remains to be done—education, social works, medicine, industry, the press. China cannot possibly accomplish the task alone. Its very magnitude demands international cooperation. Whether a Christian influence will mold China, or whether she will be turned over to paganism or worse, depends not on China but on Christians. China is like the helpless paralytic at the pool of Bethesda. The angel has come and stirred the waters. All is ready for the saving. The poor man looks longingly toward the pool. But when Christ approaches him, the plaint of thirty-eight years still lingers on his lips: "I have no one to help me." The laborers are few. How terribly few! 5,000 priests among 500 million souls! This is the reason for our plea. This is why President Chiang welcomes missionaries.

We are recruiting an army for a China at peace—an army to fight the cause of Christ, to bring souls to Him. But shall we have an army of officers alone? Shall it be made up only of priests and nuns? No, we must have the rank and file; we must have the lay folk to fight under the leadership of the clerical officers. The harvest is ripe; the land is ready; all the obstacles are removed. A great people is reaching out for Christ—a people whose morality, education and philosophy have prepared them for Christ, nay, have more than prepared them—have actually urged them towards Him.

The Christian century is dawning, but only if Christians the world over recognize the opportunity and come to take it. Then and then only will China's aspirations find their fulfilment, when she, too, has possessed Christ, the Way, the Truth and the Life.

CHRISTIANITY AND RACE IN CHICHICASTENANGO

DANIEL BASAURI, S.J.

CHICHICASTENANGO is actually the most important point of interest for the anthropology-minded tourist in Guatemala. It is the rendezvous for all clever people of Young America, drawn by the desire to study the dramatic usages and customs of an ancient and millenary race which refuses to be absorbed by any other civilization that has a blood different from its own. Laboratory for the ethnologist and the archeologist, the town offers to the believer, and especially to the clergyman who visits it, problems of great interest, not only of a theoretical order but of a practical nature also.

Traveling over the roads of Guatemala, the tourist is amazed at the enormous number of Indians existing in that nation. Dressed in a variety of styles, frequently in very bright colors, they speak languages that have been said, by those who know, to possess great richness; each, however, has a very local flavor, so that the inhabitants of one village are often unable to understand their neighbors living in another village which lies only a few miles away.

We do not know the latest population statistics of Guatemala, but it is not unusual to read that the Indian population is seventy or eighty per cent of the total. In Chichicastenango the percentage is even greater, the proportion of Indians being calculated as ninety-eight per cent, two per cent of whom speak Spanish.

Our first center of interest, in traveling through the Quiché region, was Lake Atitlán, a magnificent lake of pale blue water surrounded by picturesque though completely primitive villages. The towering, majestic volcanos, rising to perfect cones, lend an additional note of strangeness and terror to the beauty of nature. From the shore, as night falls, one contemplates the sublime panorama of the overshadowing peaks of San Pedro, San Lucas and Santiago of Atitlán. The tempestuous and persistent winds raise waves so high that they remind us of the sea.

As we viewed this awesome picture, a thought ran through our minds. Could not this picture, full of magnificence, fear and mystery, have influenced, partly at least, the religion of these Indians—a religion transmitted from father to son with a wonderful consistency—that is practised in the mountains, near the waterfalls, in front of the volcanos and the lakes, face to the sun. As one watches their native rites, it is impossible to deny that, despite the infiltration of Christianity throughout

several centuries, these people—of backward mentality, living isolated from the rest of the world and desiring only to continue living the same way for centuries to come—are holders of a very ancient tradition. This, although somewhat purified by Christianity of its cruel and slavish aspect, is still to this day the fundamental rule of their lives. Following this tradition, the Indian works just enough to feed and clothe himself, reserving the rest of the day for the practice of his religion.

One December day, at eleven a.m., we left Guatemala City for Chichicastenango. On our way, we passed Chimaltenango, Zaragoza, Patzún and Tecpán, arriving at Chichicastenango at six p.m. It took seven hours to travel a stretch of only 120 kilometers. The road is undulating, climbing at times to 12,000 feet. At that height there are dense pine forests, and when night comes on a thick mist covers the mountain peaks and hides the severe and grand panorama.

Arriving at the village, I stopped at the house of the distinguished village priest, Rev. Ildefonso H. Rosenbach, who received me in his beautiful home, an old convent of the Dominican Fathers, with the characteristic charity and disinterestedness of the first Christians. During the evening hours, I profited by his kindness to overwhelm him with questions.

The next morning I went to see the perron of the temple, where many men and a few women all day long are moving about the upper semicircle, now kneeling, now standing, burning incense in all directions, while untiringly repeating in their own language certain prayers which, as I was told, are the *Lord's Prayer*, the *Hail Mary* and the *Confiteor*. At the base of the stairway, on top of a stone table, heated by a flame, are tossed cylinders of incense, all of the same diameter, that are brought wrapped in husks of corn. The prayers are unceasing and very long; worshipers succeed one another continuously. During the daytime, at least, the temple is never empty.

From the exterior I went to the interior of the temple, and there the sight was even more surprising and interesting. Here, no more individual action, but whole families who, on their knees at both sides of the temple, from the entrance to the chancel, scattered yellow flower-petals all over the floor. Tiny candles were taken from bundles, stuck on the floor and prayers said over them. Others, accompanied by their respective families, were standing in front of the altars, lifting their baskets

full of corn and other fruits of the soil in a prayerful pose, their chief offering them to the Saint. Afterward the little candles were lighted; sometimes they were put directly on the altar; other times they were first held over the head of the youngest member of the family and then put on the altar.

In going around the temple, on an occasion when it was crowded with people occupied in the ceremonies above, an Indian, interrupting his rites and prayers, spoke to me. He was an old servant who had been with the Father for many years, and spoke Spanish. I responded gratefully to his greeting and asked him to explain to me the meaning of what was happening there. "We beg God," he said, "in our prayers—which are the Christian *Lord's Prayer* and the *Hail Mary*—that He will grant us good crops; we also pray for our forefathers and our dead relatives and for our own personal welfare."

At least in the mind of that Indian the spirit that moved him, inherited from his forefathers, was good and beyond reproach. I desisted from questioning him further, and immediately the Indian returned to his lighted candles. Near the places where the Indians were engrossed in their practices, I saw the parish priest going from one to the other, stopping near each family to offer a prayer for their dead.

Gazing upon this unusual sight stood some North-American tourists from Panama. They, too, were equally surprised and moved. Upon being asked what I thought of all this, I answered: "We are in the presence of a past world, totally distinct from ours. These people believe, adore and live only for God. The world of today does not believe, and lives only—or at least preferably—for itself. Among the many differences between our lives and theirs, I think that this is not the least." Amazed at the whole scene, the visitors asked me: "But—what is this? Christianity? Paganism? Can the Church tolerate such things?"

Before responding to these spontaneous questions, we must understand the narrowness of the Indians' culture, and the present moral impossibility of breaking these traditions, which are the joy of his life. Generally he lives far from any town, understands no language but his own and, unfortunately, there is no one who understands well his Indian language, who could teach him, correct his errors and provide him with the necessary knowledge and learning to enable him to understand the Faith and live according to it.

Among the former missionaries were those who had mastered the Maya-Quiché, the language of these Indians. They worked with great success. One of them was Father Ximenez, O.P., Prior of the Convent of Chichicastenango, who worked to translate their mythology into Spanish and also to write it in the Indian language. But the work was not completed. Today the cult of these Indians is, without doubt, a real mixture of prayers, practices and Christian ceremonies with a marked dash of paganism. In their religion, the adoration of the Supreme Being is confusedly mingled with

the worship of one of their kings, Pascual Abaja, symbol of their race, whose image is placed on a small hill near the village, the volcanos, the lake and the sun. All these things are joined to the worship of the Christian God.

Concerning the rites of this king-worship, a trustworthy person told me: "Amongst these Indians, the initiation ceremony of the young is one of the most important." My informer had been allowed to witness such a ceremony, held on a hill. He arrived before four a.m. Young and old were gathered there and, at the rising of the sun, the youth knelt, forming a perfect semi-circle around which the authorities were grouped. Kneeling, they extended their arms in adoration of the Sun God, and together recited very slowly: "We swear to conserve the purity of our race."

This cult of blood and race, apart from the note of superiority and the consequent desire to dominate, which does not exist in the Indians, seems to me not very different from the neo-pagan religions so frequently defended and practised in European nations. From this mixture and confusion of ideas, semi-pagan life necessarily results.

The Chichicastenango Indian baptizes his children (there were more than twenty to baptize on the Sunday I was there) but he does not marry nor does he receive any other Sacrament. Polygamy is usual among them. The man, as the general rule, has several wives, whose number is often limited only by his budget—a close replica of some of the practices of our modern life. The woman sees in the man a superior being to whom she owes obedience and whom she must endure. We have seen one woman follow her drunken husband without saying one word; stand by in silence when he fell, wait there patiently until the clouds of vapor that filled her master's head were dispelled, and then again submissively follow where he wished to go.

The religious problem of the Indians is a question of Christian culture and great patience. To sweep away at once all their ceremonies would be to lose all the advantages gained, for it would mean their return to the forests. It is necessary to install Christian schools in which teachers, with a perfect knowledge of the different languages, lift up the intellectual level of the Indians, and zealous priests, competent in these languages, who could explain, in the simplest terms, the eternal truths of our Christian Faith.

Only in this way can this people be taught to understand the necessity and benefits of the change, and only in this way will Christianity take possession of this land in which the Church and her prayers are confused with vestiges of paganism.

I believe that the tourists, who in great numbers visit this spot, could help with their bit in such a great work. In the meantime, let us pray the Lord of the harvest to send worthy and intelligent workers into this part of His vineyard.

[Edit. Note: Oliver LaFarge's article in *Thought*, December, 1927, on "Adaptations of Christianity Among the Jacalteca Indians of Guatemala," helps to illustrate Father Basauri's description.]

SCIENCE CATCHES UP WITH THE CHURCH

HAROLD C. GARDINER

MORE than one honest seeker after truth has belabored his brains to build up his own religious creed all by himself, only to find, when he has triumphantly put the last piece of the puzzle into place, that he has "invented" what has been in clear sight for two thousand years—the reasoned good sense of the Catholic Church. A recent description of this process was given in Eugene Bagger's *For the Heathen Are Wrong*.

So, too, in other fields, when the honest searcher drops preconceived theory and prejudice and weighs the facts, how often he will find that he has "discovered" a truth that the practical wisdom of the Church has been teaching for centuries.

A current example falls to our attention in the April issue of *Coronet*. It is a very timely example, too, for the month's intention of the Apostleship of Prayer is "Worthy Preparation for Marriage," and the magazine article asks "Are You Fit for Marriage?" The author, one Lester F. Miles, is a psychologist, and he announces with an air of radiant triumph that members of his profession have been questioning thousands of couples, "married and happy, or divorced and unhappy over it all," and that "they have come to several important conclusions and arrived at some definite principles from which they can predict the chances of marital happiness or disaster."

What are these "important conclusions"? Something new? Not a bit of it. They are simply conclusions resulting from the study of men and women *as they are*, of human nature *as it is*, and hence they jibe with the age-old moral teaching of the Church.

Examine the questions used in this latest "modern" test. It will be found in every instance save perhaps one that the chances of success in marriage are rated higher when the couple fulfils conditions and manifests attitudes that are simply stock in trade in the advice that any priest would give. For example: "Were your parents happily married?" If the answer by both of the couple is "very happy," the chances for *their* happy marriage are highest. If punishment when they were children was given "rarely and mildly," their marriage looks most promising; if they were punished "never" or "often and severely," it is a bad indication. If the couple are of the same religion, their chances are highest; if each of them has had at least one brother and sister; if they intend to set up their own home; if they have never been divorced; if their parents approve—in all these circumstances they will have the greatest chance for happiness.

Even in the questions that touch on birth control

and kindred ills, the survey shows that *practical marriage* is Christian marriage. Here we would expect modern psychologists to be in general far astray, as indeed they are when they concoct their theories; but when they come face to face with case histories, with the happy married ones and the unhappy divorced ones, what do they find? They find that the attitude of the engaged couple toward sex that guarantees the happiest marriage is not disgust or indifference or intense interest, but the sane and Catholic one of "pleasant anticipation." They find the happiest marriages will be those in which neither party had any pre-marital sex relations. They find that if both parties want children, their chances for happiness are 5, the maximum score; if they want no children, their score is 0. To the question: "Are you entering marriage with the idea that you will not have children until you can afford them?" the answer "no" rates a 5; "yes" gets a 0.

On only one question in the lot would the Church enter a demurrer: first knowledge about sex gets a 5 if it came from a doctor, and a lesser score if the parents gave it. We would rate parents and priest highest, the doctor second.

The article and the conclusions "discovered" by these scientists is indeed unconsciously striking testimony to the fact that true science—the weighing of the evidence given by the facts—will and must always dovetail with the moral and dogmatic teachings of the Church.

The article and these remarks on it do more, too. They show the essential rightness and conformity with the best aspirations of human nature of all the Church's moral code and legislation concerning marriage. Too frequently do even Catholics think that the regulations and suggestions that hedge marriage about are arbitrary decrees that some unsympathetic and puritanical Commission of Cardinals concocts for their own perverse pleasure and the confusion of the couple in love. It is easy to forget, when our own personal case is at stake, that the Church's regulation of marriage (as of other things) is based on a profound and centuries-long study of human nature, under the guidance of the Holy Spirit. It is not a censorship imposed from without; it is the statement of an ideal that springs from the very stuff of human nature, elevated by Grace.

Some time ago a pamphlet on courtship and marriage, written by five priests, was given this snippy and cynical review by a very liberal journal: "A Treatise on Marriage by Five Celibates." Well, if this scientific investigation has any point at all, it is that the Church, most of whose theologians and moralists are celibates, has for centuries now been doing a pretty good job of studying and guiding human nature on the road to happy marriages. All these "new" psychological conclusions can be found in any Catholic booklet or pamphlet that advises engaged couples.

It looks as though the psychologists are rather in the position of a scientist who, never having heard of Newton, excogitates the law of gravity. It would be brilliant, but oh, so unnecessary!

PROBLEM OF PEACE

THERE is only one way to lose the war, namely, to suffer military defeat at the hands of the enemy. But the peace may be lost in many ways. We learned this bitter truth in 1919 and during the tragic decades between the two wars. Or rather, to speak more correctly, we ought to have learned it.

The reason for expressing this gloomy reservation should be fairly obvious. As the days go by and the war progresses to the fearful climax which, we hope, will bring us decisive victory, it becomes increasingly clear that some of our people are determined to repeat the mistakes of thirty years ago.

We were chary, then, with some reason, of joining too closely with other nations to keep the peace; now we are being urged, under the appealing slogan of "America First," to embrace a policy of militarism and nationalistic self-sufficiency. We passed the Fordney-McCumber tariff in 1922 and embarked on a selfish, insane policy of one-way trade financed by American credit: today, despite the renewal of the Reciprocal Trade Agreements Act, some influential groups are still adamantly opposed to international economic collaboration. In 1919-20, we permitted the forces of inflation to get out of hand and further disorganize an economy already disrupted by war: at the present time, the Administration is hard pressed to hold the line against rising prices and the cost of living.

The policies of political isolation, economic nationalism and domestic inflation failed dismally last time. To a considerable extent they cost us the peace and made the second world war inevitable.

It may be, as some contend, that the present war would have come anyhow, regardless of what policies we pursued in 1919-20. The proposition is surely debatable. But what seems no longer debatable is that the steps we took last time did not assure either national security or world peace. Why, then, should some of our citizens seek to retrace them?

A number of answers can readily be given. Farmers as a group and many industrialists seem to think that their prosperity is bound up with high tariffs and protected markets. Almost every economic group, even though it recognizes the necessity of preserving a sound domestic economy, is prone to resist controls which interfere with a favorable market. When demand exceeds supply, business and agriculture want prices to find their own level. When there is a manpower shortage, workers want employers to bid competitively for their services. And so it goes. Then the whole nation is fearful of entering an international organization which would restrict our liberty of self-determination. Nations, especially large nations, want to be masters of their fate.

These are real obstacles to a peace which, in order to be lasting, must be grounded on order and justice within nations and among nations. But they are not insuperable. They can be overcome by a return to those religious and moral principles which, in the final analysis, are the only alternative to rule by selfishness and greed reinforced by might.

EDITOR

MR. ROOSEVELT'S COLD

SOMEWHERE in the sunny South Mr. Roosevelt is recovering from the ravages of bronchitis and a common head cold. Fresh air and sunshine and salt-water breezes can do a great deal to rehabilitate a sluggish, run-down body, and we hope that the President returns from his two-weeks' vacation completely rehabilitated.

In all truth, this man has carried for eleven fateful years a most grievous burden. During his long term in the White House, he has not known a single normal year. Assuming office in the Spring of 1933, he immediately came to grips with the worst economic depression in our history. With little precedent to guide him, he experimented boldly with various schemes to get the capitalistic machine back in running order. Some of his projects turned out brilliantly; others failed and had to be abandoned. While he did not succeed in finding a complete and lasting solution to the terrible problem of depression and unemployment, he brought hope, at one of the darkest hours in our history, to millions of farmers and workers, to the aged and the unemployed, to home-owners and bankers and businessmen.

Meanwhile dark and ominous clouds were gathering on the international horizon. The economic breakdown was worldwide and the heads of nations struggled desperately to restore a measure of prosperity to their people. Unfortunately, some of them chose means which threatened the uneasy peace that followed the last war; and Mr. Roosevelt, who entered office something of an economic nationalist, as Raymond Moley has pointed out, found himself more and more concerned with the explosive potentialities abroad. With the problem of the depression still unsolved, the nation found itself at war.

Like every strong President in our history—like Jackson, like Lincoln, like Wilson—Mr. Roosevelt has aroused the most passionate feeling. He is at once bitterly hated and enthusiastically loved. But both his friends and his enemies, we think, will wish him Godspeed on his few days away from the onerous burdens of Washington. As the nation's chosen leader in a decade of constant crisis, he merits the prayers of every American.

AFTER a week of orders, new orders, counter orders, directives, interpretations and explanations, no father over the age of twenty-six knows exactly his draft status. It seems clear that fathers over twenty-six will not be drafted immediately. It seems at least probable that they will be liable to draft call some time in the future, even in the very near future.

In the meantime many of them, having passed their physical examination and made all necessary arrangements for induction, find themselves with canceled leases, furniture in storage and jobs uncertain. They cannot very well decide to rent a new home or a new apartment. They dare not take their furniture again out of storage. Many of them in desperation are demanding that they be taken into service at once. All demand to know where they stand.

Military officials, of course, and draft officials are not themselves having too easy a time of it. The Army's quota seems to have been reached, yet there must be continual replacements. If the officials try to give special consideration to fathers of young children, they meet a howl from the war industries, protesting the draft of younger, unmarried skilled workmen. With the Second Front looming, they must find it difficult to say how many replacements will be needed, and they cannot wait until the day replacements are needed to start looking for them.

In spite of these difficulties, they might at least make an effort to determine the basis of deferment. Are men over twenty-six being deferred because they are over twenty-six, or because they are in essential occupations, or because authorities have at long last come to realize that in taking care of their families, fathers are rendering incomparably essential service to their country for war and peace?

Only a few days ago Miss Katherine F. Lenroot, Director of the Children's Bureau, reported a thirty-one-per-cent rise in juvenile delinquency in 1943. She warned that "the impending draft of more fathers inevitably will mean more strains on family life." It is not too late for military authorities to adopt the policy that fathers of families should be deferred from military service, *because* they are fathers of families. Only as a very last resort should fathers be called.

TOO MUCH SCHOOL

IN the annual convention of the Catholic Educational Association, held last week at Atlantic City, the schoolmen gave a thorough airing to a new school program. The aim is to cut down the eight years of elementary schooling, for the upper third or more talented group, to a six-year period.

This idea has been maturing for the past forty years. Everyone recognizes that our present system of sixteen years in school, before a student wins his bachelor's degree, puts youth at a disadvantage in attacking the major problems of life. Should he elect to do professional studies thereafter, he is past his mid-twenties before he can hang out a shingle and enter into professional life. Married life meets a similar obstacle. And economic foundations are begun long after one comes to the age of strength, aggressiveness and planning.

But the major defect in our present schedule lies in this: that it prevents thousands from entering upon any advanced education at all. High school today spells the end of academic instruction for an overwhelming majority.

In our own country this same condition prevailed up to very recent times, and only lately has our laity come to measure up in some way to the educational opportunities present in America. This puts the entirely too heavy burden on the clergy of carrying all points of leadership in ethical and moral matters, and it certainly prevents the Church from exerting its proportional effect upon the happiness and rectitude of the nation.

Some change is, then, imperative if we would offer the benefits of advanced training to a larger body of our people. Many educators refuse to curtail the period of superior studies in college and university. They are of the opinion that a shortening of the high-school years would simply lay a basis of weakness beneath the collegiate course. Accordingly they have made a determined effort to modify the length of primary training, and thus they hit upon the six-year term for the grades, while at the same time they retain the normal superstructure of four and four for the secondary and higher curricula.

Other educators favor a shortening even of the high school and college courses to three years each; their formula is 6-3-3. They point to the schools of Europe, where college degrees are commonly given after three years' work. Many feel that technical training has seeped down too far from its proper level, and would prefer a liberal high-school and college course as preparation for professional studies at the post-college level.

Obviously the problem of change will be difficult, and it demands thorough study and careful foresight. But it is just as obvious that we do not intend to retain a "system" for its own sake. We should definitely lower the seventeen-and-a-half-year average of high-school graduation for the better student. The Church and the country will reap a rich reward from the opportunity and incentive thus given for higher training.

MR. HULL'S PROGRAM

WHEN the Secretary of State makes a statement on the foreign policy of the nation, it comes to mean just one thing: how far is our Government prepared to go in its task of translating into act the policies already declared in much publicized international conferences? Such a statement has special significance at the present moment, since it is doubtful if any of the party candidates will care to depart much from its commitments.

Mr. Hull, in his radio address on April 9, undertook to answer that question as specifically as he found possible. He dealt at length, and from many angles, with the central problem of any future lasting peace: the question of some form of effective world organization. There is much more we should like him to have told us, but let us interview him, on the basis of that declaration.

Mr. Hull, are you fully convinced that the United States must take part in some form of international organization?

A. Certainly:

The American people . . . are determined . . . with our Allies and all other nations which desire peace and freedom to establish and maintain in full strength the institutions without which peace and freedom cannot be an enduring reality. We cannot move in and out of international cooperation and in and out of participation in the responsibilities of a member of the family of nations.

Are you really contemplating such an organization?

A. "We are at a stage where much of the work of formulating plans for the organization to maintain peace has been accomplished."

How effective is it to be?

Such an organization must be based upon firm and binding obligations that the member nations will not use force against each other and against any other nation except in accordance with the arrangements made. It must provide for the maintenance of adequate forces to preserve peace, and it must provide the institutions and procedures for calling this force into action to preserve peace.

It must provide for an international court . . . for the development of machinery for adjusting controversies . . . for other institutions for the development of new rules to keep abreast of a changing world. . . .

How can such an organization actually be realized?

A. Only by providing a "solid framework" upon which it can be built.

But what is that framework?

A. The cooperation of the four major United Nations. This is fundamental.

However difficult the road may be, there is no hope of turning victory into enduring peace unless the real interests of this country, the British Commonwealth, the Soviet Union and China are harmonized and unless they agree and act together.

This is the solid framework upon which all future policy and international organization must be built. It offers the fullest opportunity for the development of institutions in which all free nations may participate democratically, through which a reign of law and morality may arise and through which the material interests of all may be advanced.

Are you ignoring, then, the other United Nations?

A. By no means, but "this essential understanding and unity of action among the four nations . . . is basic to all organized international action."

Are we moving away from the unity of the four great nations or are we moving toward it?

A. "Although the road to unity of purpose and action is long and difficult, we have taken long strides upon our way."

Is the Atlantic Charter scrapped?

A. No, the Charter simply "charts the course upon which we are embarked and shall continue." It is not a "code of law." Questions will still arise, such as—Poland.

Do you consider the Russo-Polish question closed?

A. No, not at all. Our offer of mediation "is still open."

It is hardly to be supposed that all the more than thirty boundary questions in Europe can be settled while the fighting is still in progress. This does not mean that certain questions may not and should not in the meantime be settled by friendly conference and agreement.

What condition is necessary here at home in order to set on foot the formation of such an international organization?

A. Achievement first of broad agreement as to policy, for which I need Congressional advice and help. As a means thereto "I have requested the chairman of the Senate Committee on Foreign Relations to designate a representative, bipartisan group for this purpose."

What idea, Mr. Secretary, do you wish above all to impress upon the American people?

A. "The responsibility which rests upon us."

The United Nations will determine by action or lack of action whether this world will be visited by another war within the next twenty or twenty-five years or whether policies of organized peace shall guide the course of the world. . . . It is the responsibility for sober and considered thought and expression . . . for patience both with our Allies and with those who must speak for you with them.

These are not all the cards that the Secretary laid on the table. He discussed also our position toward the French National Committee, toward Italy, and the future treatment of our enemies.

The Secretary said enough, even with all his limitations, to place before us the principal proposal for decision. It is the very difficulty of cooperation among the four great nations which makes such cooperation of supreme importance. As Dr. Waldemar Gurian remarked at the recent meeting of the Catholic Association for International Peace, we need cooperation with Russia, and we need caution in that cooperation. There are certain concessions, Dr. Gurian observed, that we need to make, certain concessions we should never make. The statesman's job is to choose between these two types of concessions. The Secretary's language gives us fair assurance that all his friendliness is not without caution, that he is determined to follow through in his dealings with the major Four until the interests of the small nations are finally secured. He will accomplish vastly more if public opinion endorses his program than if we fruitlessly question it.

LITERATURE AND ART

EASTER DUTY

ALBERT EISELE

HE lived on an eighty-acre farm, and while his farming methods were comparatively those of an Arab plowing with a stick, the farm itself was free of debt and yielded him easily enough to fill his simple needs. Once a week he went to town, which lay two miles away. But beyond this weekly trip for groceries and supplies he went nowhere. He didn't go to church. He didn't go to the movies. He didn't go to neighborhood parties or to annual affairs at the district school. He didn't go to funerals, not even to those concerning his relatives, for he had brothers and sisters living in the community. There was not, to any one's knowledge or even gossip, any bad feeling between the hermit and his brothers and sisters. It was simply that he had withdrawn from stranger and kinsman alike, and asked nothing more than to be left alone with his farm and with both his outer and his inner thoughts.

For years now he had been living in seclusion. It was when he was still in his twenties, so the story ran, that he took up his lonely existence, and the story was further that the woman he loved had jilted him at the altar, and that from then on he had looked at neither a woman nor an altar, and indeed at few men. More than one pastor had made an effort to bring him back to the church. "Father," he would say, "I want to keep away from women, and a church is always full of them!"

His neighbors learned to respect his estrangement from the world, but his eccentricities as a farmer were nevertheless obvious and were often the object of amused and even hilarious comment.

First of all there were his irregular hours in the field. Occasionally those hours were standard—to work at seven in the morning, home at twelve, out again at one and home for the day at six. But for the most part he put in but one shift—from about ten in the forenoon until four in the afternoon. Then he would do his chores, have supper, and in busy seasons go out in the evening and work until dark. In August and September, when the heat and the flies were bad for the horses, he would plow during the night, a lantern hung from a lever so that the light shone on the falling furrow, and the lantern moving like a huge glowworm back and forth in the darkness. His habit of plowing during the night was a gesture of indifference toward the sun, but even more so was his more general habit of working over the noon hour. Some of his neigh-

bors did not carry watches but told time by the sun—when one's shadow was straight south it was time to go home to dinner. But the hermit's irregular hours seemed to indicate that he had, as far as he was able, excluded even the sun from his life.

His house was unpainted and in a sad state of tumbledown. Many window-panes were stuffed out with rags or replaced by shingles. During a severe blizzard a drift always formed within the house, the drift beginning at the north kitchen window, extending across the kitchen, then through a door and into the dining-room.

He had a mailbox, but he subscribed to no paper and about the only mail he ever got was that sort of matter addressed "Boxholder." He had a car, but it had taken him a long time to get around to buying it. For many years he had made his weekly trip to town with horses and wagon. One mile from the town was the Catholic cemetery, and any car or wagon that chanced to meet a funeral cortège usually halted in respect until the procession had passed. But not so the hermit. If he met a funeral procession he kept right on going. People sometimes wondered about that because, while it was known that he no longer practised his religion, it was known also that his brothers and sisters all were staunch in their Faith and loyalty to the Church—one brother was even a trustee, while another brother and a sister sang in the choir. People just couldn't understand how a fallen-away Catholic could be so complete in his dereliction as to refuse to pay respect even to passing dead.

His car, a second-hand one, he bought when he was about fifty years old. This action surprised every one, and it was said that the only reason that he bought the car was because he was becoming famous as "that bachelor who didn't have a car." Of course, notoriety was the last thing he wanted, and the alleged motive for buying the car was possibly verified by the fact that even after he bought the car he went to town only once a week, just as he did before with the horses.

Still another idiosyncrasy, and probably the one on which, with kindly if amused tolerance, the neighbors commented at length and in greatest detail, had to do with a stone in one of the hermit's fields. This stone sat in the center of a ten-acre piece of ground. It was a stone of just such size that the hermit was, by dint of the greatest exertion, able to roll it over. Had the stone been five pounds heavier he could not have handled it. Each spring he seeded or planted up to the very edge of the stone; then he would roll the stone onto the seeded or planted part and go on with his work. In all the succeeding operations, such as disking, harrowing, cultivating or harvesting, he did not molest the stone. Of course, by moving the stone once

each spring he was able to harvest perhaps an additional bushel of oats or corn, but nevertheless his neighbors often wondered why, for the sake of an extra bushel or so, he would struggle with that stone in such a manner as to risk bursting a blood vessel. One neighbor offered to come over with tractor and log-chain and drag the stone to the fence-row and out of the way. Another neighbor, who was blasting rock on his own farm, offered to come over and blast the hermit's stone. But the hermit declined their offers. He declined with emphasis. So they said no more about it. He had never given any indications of being a miser or a penny-pincher, so his neighbors dismissed the entire business of the stone as just another quirk.

But if his neighbors dumped the hermit into the hoppers of their daily mills of chitchat, they also did something else—they kept a weather eye on him. He was alone, and there was always the chance of sickness or injury befalling him, with no one to help him or to go for help.

One April day the hermit was seen, as usual each spring, rolling the stone over onto seeded ground. But this time he was seen to struggle with the stone for a long time. Of course, he was getting old; of late years he was aging fast.

His neighbors saw him go home that day early in the afternoon. The day was cool; snow-white gulls were flying about the hermit and his horses, the gulls standing out sharply as they flew low over the dark plowed ground. The next day the weather was warm, but the hermit did not appear in his fields.

"I think I'd better go over there," said Peter Hanson to his wife. "I haven't seen a sign of him for two days."

Hanson went over the first thing in the morning. He found the hermit in bed and ill.

Hanson sent for the hermit's brother, the one who was a trustee of the church. When the brother came, the hermit asked for the priest.

"Father," said the hermit, when the priest arrived, "I'm in poor rig. If it isn't too late—" and here he paused.

"Tim," said the priest, "It's never too late in this world."

"I've been away for forty years," said the hermit. "I ought to be ashamed of myself for asking for the Last Sacraments now."

"Tim, you may have been away from the Church, but you never were far away," said the priest. "It is because you never were far away that you are able to come back now. You were never so far away you couldn't hear the steeple bell ring."

"That's right, Father. I could always hear the steeple bell ring. But I never paid any attention to it. It would have been better had I never heard the steeple bell ring."

"Don't be troubled. During all these years you have kept alive the Faith within you."

"Father, I didn't manage this thing right. In some ways I wasn't so bad—in some ways I walked as straight as between two rows of corn. But there's a lot of good things that I didn't do, either. On Sundays, instead of going to Mass, I made hay

or dug postholes. I never went to the Sacraments. I never gave a penny to the Church. I even ate meat on Friday. I didn't do a single thing to help keep the Faith in me alive."

"Sometimes it's just as bad the other way," said the priest. "For instance, there are always women who whistle their prayers through their teeth on Sunday, but who for the rest of the week whistle scandal and gossip through their teeth."

"I'm going to die," said the hermit. "I feel it coming on. I'll be gone before morning. I wish I had just ten days to get ready—ten good days, so I could pray all day long. You know, Father, it's just like when the season is late and cold and the corn is ten days late—but ten good and hot days, Father!"

"Yes, I know how it is with corn, Tim. I was born and raised on a farm."

"There was, maybe, one little thing. Maybe I shouldn't even mention it. It's kind of foolish. But just the same—well—"

"Whether or not it is foolish is for God to judge."

"It's no credit to me, Father. It started accidentally. You see, it would never have started except that Holy Week comes right in the time of seeding or planting. So I was seeding one afternoon on Holy Saturday. I sowed the oats right up to the stone, and then I says to myself, you used to be a Catholic—why don't you get off your seeding-wagon and roll that stone over? Thinks I, tomorrow is Easter Sunday and the Lord will come forth from His tomb, and there's a stone there in front of His tomb, and maybe the angel that's supposed to roll the stone away will be late or something, or maybe overslept, and our Lord won't be able to come forth when He wants to. And so the thought came to me—I'll just roll away the stone. Not that the Lord was going to rise right there on my farm, of course, but just as a sort of—of a—oh, a memory, that is—"

"Commemoration?" suggested the priest.

"Yes, commemoration, that's the word, Father. I'll roll the stone away as a commemoration, is what I said to myself. So I got off my seeding-wagon that Holy Saturday afternoon and I rolled away the stone—it was heavy, just about all I could handle, and it made me all out of wind, but after I'd rolled it away I felt a whole lot better. And the next year I rolled it away, too, and the year after that, and every year after that. Always in commemoration of our Lord rising from the dead, you see. Last week I rolled it away, on Holy Saturday afternoon, but I guess I overdid myself. I felt something snap inside me. I was able to come home, but I was all done in. I ain't so very ready to go, Father, but I guess I'd better get ready the best I know how. Outside of rolling away the stone every Holy Week, I ain't got no credit coming. I want to receive the Last Sacraments, Father."

"You rolled that stone away for forty years?"

"Yes, Father. But as I said, I don't want no credit for that. It was a silly thing to do."

"It was a beautiful thing to do. It may always have been almost your Easter duty. God will know."

BOOKS

MODERN TIMES' DISEASE, CURE

THE CHURCH AND THE LIBERAL SOCIETY. By Emmet John Hughes. Princeton University Press. \$3

THIS is a very scholarly book, complete with footnotes and bibliographies, about the birth and growth, the decline and fall of modern civilization. Very aptly it is entitled *The Church and the Liberal Society*, because the most significant thing about the Liberal order which has collapsed was its hostility to the Catholic Church and to the Christian traditions of Western culture. Pushed to one side in the dizzy rush toward the millennium, the Church had to be content with issuing appeals to repentance and sounding warnings of impending doom. These, of course, the Liberal Society ignored.

Now that the dread predictions of the Papacy have been fulfilled, it is fitting that those who write the obituary of Liberalism should seek inspiration from the only force in our world which is not implicated in the current disaster and which can yet, through Her saving doctrine, revivify modern civilization. If contemporary thinkers seek a remedy elsewhere, the whole Western world, and not merely Russia and Germany, may yet end in barbarism.

It is the singular merit of this book that the author recognizes this danger. He sees the possibility, which the Papacy clearly recognized a century ago, that the death of Liberalism may involve the demise of democracy. To avert this tragedy, he strikes hard at certain basic misconceptions which he claims confuse the real issues of the day and render an intelligent choice impossible. The first of these is the secularist prejudice that religious ethics is not relevant to economics and politics. The second is that democracy and the political machinery of representative government are identical. The third is that Fascism is not a logical development from Liberalism but merely a perversion of it.

To understand the significance of these propositions, it is necessary to understand the philosophical premises of the Liberal socio-economic order. But in order to understand these premises, it is first necessary to know the nature of that society against which Liberalism revolted and to which it eventually fell heir. Accordingly, Mr. Hughes writes of the Medieval social synthesis, the gradual dissolution of that synthesis beginning with the rise of towns and the growth of commerce, the triumph of the Protestant revolt in the sixteenth century, the step-by-step retreat of Christianity before the new forces of science and agnosticism, the final smashing victory, in the nineteenth century, of Utilitarianism, Capitalism and the all-powerful centralized National State.

This story has been told before, notably by Christopher Dawson, but never, so far as I know, with such emphasis on the economic aspects of Liberalism. At the very source of Liberalism, Mr. Hughes places the desperate fight against Christian tradition to liberate the *appetitus divitiarum infinitus*—the boundless lust for riches—which had been so rigorously controlled during the Middle Ages. This fight was won, he thinks, in the sixteenth century by the astute men who supported the Reformation because they

... understood more vividly than their religious leaders that the first battle for the empire of free enterprise called for the annihilation of restrictive ethical precepts imposed by a Church which stubbornly refused to subscribe to the doctrine that the unfettered exercise of each individual's acquisitive instincts would either fabricate or purchase the good society.

As the author traces the development of capitalism in Britain and the United States, he comes to understand how Karl Marx could believe that economics is the de-

termining factor in civilization. The Father of Communism, he says, made the mistake of generalizing from the only economic system he knew! What Mr. Hughes has to say about our Revolution, about the political revolution which succeeded and the social revolution which failed, will surprise only those who have forgotten American history. Similarly, others may be astonished to discover that Economic Liberalism has been a powerful and disastrous influence in the development of our country. Mr. Hughes, in short, is no believer in the current fashionable identification of capitalism with democracy and Christianity.

However, in making his case, the author is not entirely free from the vice of exaggeration. It is hardly true to say that the Church merely tolerates private property on account of human weakness. Nor was the influence of the towns on medieval life as deleterious as Mr. Hughes implies. The guilds succeeded remarkably well in subordinating the lust for riches to social well-being. And the effects of capitalism were never so bad as they ought logically to have been, perhaps because many businessmen retained some vestiges of a Christian conscience. But *The Church and the Liberal Society* is a substantial book with a sound program for reform. The current choice of the Catholic Book-of-the-Month Club, it deserves a large audience. BENJAMIN L. MASSE

DIPSOMANIA, MISCEGENATION

STRANGE FRUIT. By Lillian Smith. Reynal and Hitchcock. \$2.75

THE LOST WEEKEND. By Charles Jackson. Farrar and Rinehart. \$2.50

BOTH these novels deserve discussion, not because they will appeal to a wide popularity among AMERICA readers, but because they are two of the most powerful books of the past few years. To mention their themes—dipsomania and the race question against a background of miscegenation—is to indicate that many will find them simply not to their liking; the added fact that sex spices them, particularly the first, will further limit them to solidly mature readers; but anyone who has a professional interest in the American novel cannot well afford to miss these books.

The first is a passionately written thing. It spares nothing in the telling of racial tensions in the little Georgia town wherein the scene is laid. There are characters a-plenty, most of them not too clearly drawn, but the protagonists are Nonnie, a beautiful mulatto girl, and Tracy Deen, her white lover. The author achieves a difficult impression—that the two are really in love and, though their affairs are too graphically described, there is a ring of truth about them. When Tracy yields to his mother's pleadings and attends the evangelical revival, he becomes converted and bribes a Negro to marry Nonnie and give the expected child a name. Nonnie's brother discovers the secret and kills Tracy; suspicion falls on another Negro, who is lynched. The Negro population settles lower and more hopelessly into sullen subservience.

That is the brief outline of the plot. The book is a bitter indictment of the white attitude; even the best of the white characters just cannot shake off their prejudices. Many of the Negro characters, true, are far from admirable; but the shame uncovered by the story is that even the fine and honorable Negroes are doomed to the same social level as the cravens and scoundrels.

What is castigated almost equally in the tense story is the hypocrisy and mealy-mouthedness of evangelicism. All the prayer-meetings and ranting that "we are saved,"

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the author seems to say, masks a deliberate closing of the eyes to a spiritual evil that is eating away the decency and self-respect of the South.

The author is a Southerner; I only hope her picture of that element of the South is not true for, if it is, that portion of our country is indeed as bad off as Nazi Germany—it is festering with sullen, bitter antagonisms. It is no longer the South of happy, carefree, live-for-the-day Negroes our folklore myths have portrayed; it is rancid and fetid and taut with pent-up hatred, and if the book is that way, too, it is, in so far, an authentic job. It solves nothing, for it has no spiritual or moral principles to offer. But that it draws a stark and brutal picture, there can be no doubt.

The second book is very simply the history of five days in the life of a confirmed drunkard. Not a very high-minded theme, to be sure, but for getting into the mind and heart of a character, the author surely has no superior among modern novelists. The character, one Don Birnam, was a high-strung, imaginative boy, who loved to dream of all the great things he would do. When disgrace came to him at college, he took to drink, and here is a detailed road-map of his downfall. Surprisingly enough, the book is not so distasteful as this summary would suggest. It is perhaps because the author treats his creation with such sympathy, because he realizes that the craving can become a disease.

At any rate, it is a superbly powerful book, and the descriptions of the mental and physical tortures the poor fellow undergoes, the shrewd and mean cunning he develops to relieve them, are positively Hogarthian.

The author is definitely of major stature. One hopes that his development will be along more elevated lines—his talent deserves it.

HAROLD C. GARDINER

VICHY-OUS INDICTMENT

TRIUMPH OF TREASON. By Pierre Cot. Ziff-Davis Co. \$3.50

ALTHOUGH Yves Simon, in *The March to Liberation*, and Francis Martel, in *Pétain: Verdun to Vichy*, have attempted, as have other writers, to explain the downfall of France in June, 1940, no other writer to date has presented an account comparable to that prepared by Pierre Cot. His military background dates back to service in the First World War; his experience in French governmental circles won for him the post of Under-secretary of State for Foreign Affairs in 1932, and that of Minister of Aviation in the Blum cabinet from June, 1936, to July, 1937, and in the Chautemps cabinet from the latter date until July, 1938. A Radical-Socialist, he has written this lengthy book of 432 pages in an effort to convince the world that the Popular-Front government in power from 1936 to 1938 was in no way responsible for the evils that have befallen France. He has nothing but contempt for the Riom trial of 1941-1942, which attempted to condemn Blum for the inability of France to defend herself, and nothing but aversion for Pétain, who dictated in advance the sentence of guilt which the court was to impose on Blum, Daladier, and four others, including Pierre Cot.

The writer displays his hatred of Fascism on practically every page in the book; he admits that many others hated Communism with the same fervor. He believes, however, that those who feared Communism made it impossible for France to make a binding military agreement with Russia in 1939; this inaction on the part of France led to the agreement between Russia and Germany; that pact left Hitler free to fight a one-front war, and the Second World War followed as a matter of course. He considers the Frenchmen who so hated Blum as to voice a preference for Hitler rather than for Blum as the real traitors of France. In this group he includes the conservative reactionaries, the majority of wealthy Frenchmen, the General Staff and the "clericals."

His principles are those of the French Revolution: "I saw in that Revolution a period of grandeur and no-

bility such as France had never known before and has never known since." He repeatedly condemns Pétain, Weygand, Laval, and their accomplices for bringing about the armistice in June, 1940; he maintains that the armies and equipment of France should have been used to continue the fight against Hitler, even though such opposition might have been directed from an African base; he believes that Pétain and his associates favored an armistice with the thought that thereby a Fascist regime might be set up in France.

Tables of statistics are introduced to disprove the charge that there was any lessening of output under Blum's administration; on the contrary, there was an upsurge in production, despite the forty-hour week then introduced, which piece of legislation, incidentally, did not decrease the number of hours actually worked by Frenchmen. Pétain, as Minister of War in 1934, is shown as favoring a decreased war budget, despite Germany's very evident rearmament. There are pages of castigation of Weygand, who "had none of the qualities needed by a Commander-in-Chief" and who was "famous in the Army for his ostentatious bigotry, not piety. He was more clerical than Catholic . . . his small shriveled frame enclosed a narrow and uncultivated mind." Relative to Blum, the author remarks: "In the course of my life . . . I have never met one greater than Léon Blum, and I have never found one with the same sum of moral and intellectual values. . . . Léon Blum in prison; Pétain and Laval in power. . . . Only Hitler's domination of France could make it a reality."

The author regrets that he did not, as Minister of Aviation, give more aid than he did to those fighting against Franco in Spain; he makes clear the opposition of the General Staff to his efforts favoring a greater air force. With the dissolution of the Popular-Front government in January, 1938, France drifted into a state of paralysis, Pierre Cot admits, but this was not due, in his opinion, to anything associated with the work of the Popular Front, which he considered as representative of majority opinion in France. He presents a series of documents in an appendix to substantiate the statements in the text proper. The volume certainly shows the bewildering complexity of French politics in a period of crisis. Although it is a bitterly written book, it must be given due consideration.

PAUL KINIERY

WITH A DUTCH ACCENT. *How a Hollander Became an American.* By David Cornel De Jong. Harper and Bros. \$2.75

IN David De Jong's autobiography a tale of repression and of struggle with environment, both internal and external, is told with surpassing beauty by an artistic and poetic hand. Certainly there is no trace of a Dutch accent in the masterful descriptions of rural Holland and parts of America.

The author has a unique power of portraying sensuous beauty and yet connoting the spiritual beauty of the material thing described. Naturally, picturesque Holland, its canals, dikes, and even the naturally repugnant slums of an American city become symbols of beauty and nobility in the life of this Hollander who became an American the hard way. From the description of the red ball bouncing from the door of his home in Blija, in the northern part of Friesland, to the final description of an Americanized youth of sixteen standing on a bridge in Grand Rapids, Michigan, Mr. De Jong recounts his life through a series of pictures and incidents that are interesting and beautiful despite the sordidness and the bitterness of the struggle with his surroundings.

The interior struggle was mainly a religious one, depicting the terrible hardships that a Calvinistic conscience can impose on a normal boy. His story is a miniature of the demoralizing impact of the Protestant Revolt on the souls of well meaning people who tried to follow sincerely the depressing doctrines of Calvin.

The book suffers only one defect. The reader is so interested in the Americanization of a Dutch boy and in the quest for peace of conscience, that he is sorry to leave him with only a hint of the final solution to both problems. The book ends too soon.

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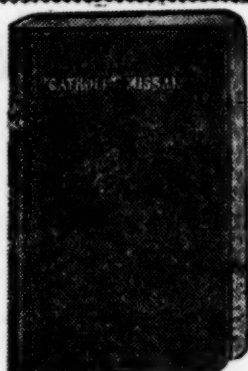
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A GLANCE AT THE BOOK CASE

LENT has just left us as these lines are written. But the life of the Spirit continues, even if the penitential season may be passed. Anyway, Pentecost is not too far ahead, thus there comes most opportunely *Life With the Holy Ghost: Thoughts on the Gifts of the Holy Ghost* (Bruce, \$1.75), by Dr. Hugh Francis Blunt. The reverend author needs no introduction here or anywhere else in the United States. Here, in a clear and lively style, he explains to his readers Who is the Holy Ghost, and what is the work of the Divine Spirit. Dogma, piety and ascetical teaching come into this profitable book for Christian souls.

For the average lay person, Father Nicholas O'Rafferty's *Instructions on Christian Doctrine. Vol. IV. Prayer, Precepts of the Church, Sin and Its Kinds, Virtues* (Bruce, \$3.50) may be somewhat steep. Evidently this is a work meant for parish clergy or seminarian catechists, who will find herein valuable aids for instructing and strengthening the belief of the faithful under their care.

God's Guests of Tomorrow, by L. M. Dooley, S.V.D. (Scapular Press, \$1.75) is an exhortation to devotion to the Holy Souls. This is not a dry and somewhat technical treatise, but a book which abounds in citations from the Fathers and the great theologians of the Church.

Since one cannot learn sacred oratory from a book, *A Primer of Homiletics*, by the Rev. Thomas H. Carney (Shrine of the True Cross, \$2.50), goes as far in that direction as could be expected. Practical hints and suggestions to help young priests and seminarians abound in this book of homiletics. There is no substitute for practice, but the principles for practice are clearly laid down in this excellent work.

Father Page is, if you happen to know, just a name for a distinguished Catholic theologian. So in *The Path of Love: Counsels and Spiritual Directions of Father Page* (Pustet, \$2) we have a collection of spiritual directions, some for Religious, some for the laity. When it is realized that Father Page is also a military Chaplain, it gives a forthrightness to these letters of spiritual direction which come right from the heart of a man of God who sees life at its rawest.

If you want all the answers to all the questions, then look for them in the *Concise Catholic Dictionary* (Bruce, \$2), compiled by Robert C. Broderick. From Abbess to Zucchetto, there is an answer to everything that can be discussed in terms of Catholic terminology. Every lay Catholic will want this book, because it explains and gives reasons for almost everything that the average Catholic will want to know. Buy it, and give it to non-Catholic friends of an inquiring mind.

Father Bernard J. Kelly, C.S.Sp. in *The Sacraments of Daily Life* (Sheed and Ward, \$3) sets out the teaching of Scripture and the Fathers on the social character of the Sacraments, and their part in building up the Mystical Body of Christ, which is the Church. Theologians will welcome the book, and the laity also will find in it much that is useful in their daily lives.

In *Thy Kingdom Come* (Burns Oates, 8s. 6d.) Father Bernard Kelly, C.S.Sp., gives a comprehensive treatment of the fundamental principles of the spiritual life. This is a valuable contribution to the literature of asceticism. For the Kingdom of Christ is fundamentally separate from the kingdom of this world. And the average Catholic wayfaring person cannot know this too clearly.

The Catechism of Religious Profession (Brothers of the Sacred Heart, Metuchen, N. J. \$1.35) is a translation from the French and revised in conformity with the New Code of Canon Law. An extremely valuable book, not only for persons now in Religion, but for those who feel they have a call to the Religious Life. In hundreds of questions and answers, it gives a clear perspective of what the Religious Life is and what the vows mean.

From a Morning Prayer: An Autobiography by John Matthias Haffert (Scapular Press, \$2) is the life story of a Catholic layman, who is now one of the leaders in the recovery of this ancient Catholic devotion of the Brown Scapular. The main idea of the author is to induce Catholics not only to wear the Scapular of Carmel, but to live

up to the spiritual and even social values which are implied in the wearing of the Scapular.

Brother André of Mount Royal, by Katherine Burton (Ave Maria Press. \$1.50), is the life story of the French Canadian Brother who is now a household name on the North American Continent. Little seems to be known about the early years of the Brother. But as a champion of devotion to Saint Joseph, and of his marvelous work in Montreal, there is a great deal to be said, and it is told graciously here.

Benjamin Francis Musser's *The Beloved Mendicant* (Magnificat Press. \$1.50) is the story of that Francis Koch, who came from Bismarck's Germany to establish the Franciscans in the United States. The title is aptly chosen. For this German friar, who fled persecution in his native Germany, was a great beggar on the scale of the Holy Founder of his Order, begging and building all over our country to the greater glory of God.

Undeterred by the cross-Channel bombing, the Benedictines of Ramsgate in England have produced a new and revised edition of *The Book of Saints* (Macmillan. \$3). Built along the lines of a Who's Who, this dictionary of 9,000 Saints is gathered from the Roman and other martyrologies. The supplement has the later beatifications and canonizations, with a calendar for each day.

I Remember Karrigeen, by Nell Kevin (Burns Oates, 7s. 6d.), is a series of sketches by the reverend author of his native town in Ireland through a quarter-century. It is a delightful story of a small Irish town, as ancient as it is modern. A book of quiet reminiscences to take up and read in the quiet hours as an anodyne against the rush of these war days.

Fedotoff White's *The Growth of the Red Army* (Princeton University Press. \$3.75) traces the rise and development of the Russian army since its inception during the Revolution of 1917. This is an extremely well documented work, and its sources are, as they should be, Russian. In its line it is the most complete work on the subject that has been published in English.

As an excellent military textbook for teachers there is *Military Psychology*, by Professor Norman C. Meier (Harper. \$3). Stress is given to military subjects, acuity of vision, identification of topography, camouflage, and many other subjects on which the perfection of a soldier's training depends.

In *Condition Red* (Longmans. \$3), Commander Frederick J. Bell writes about the Destroyer G., which is the pseudonym of a warship he led through action in the Pacific. All that a destroyer can do is set out by Commander Bell in an authentic and factual narrative. Pictures and quotations from official orders of the day give a sense of reality to the narration.

Wingate's Raiders (Viking. \$2.50) is by Charles J. Rolo, and it is about the famous British Major General Charles Wingate, who led his force of British troops into the jungles of Burma in 1942. How much Mr. Rolo knew of this adventure is problematical; probably it was an arm-chair writeup of Wingate and his raiders.

Robert Goffin, a former Brussels attorney, tells the story of the Belgian underground in *The White Brigade* (Doubleday, Doran. \$2). Here are given the complete historicity and documentation for every fact that is unfolded. So you get a cross-section of the widespread sabotage, the murder of German officials and Rexist quislings, the rescue of Allied airmen and derelicts of Dunkirk. If the narrative breathes a hatred of everything German, it is easy to see how such hatred—which followed and did not precede the invasion by the Teutons—was engendered.

THE GLANCER

PAUL KINIERY took his doctorate in history at the University of Wisconsin.

E. J. FARREN, at present studying Theology at Woodstock, specialized in education at St. Louis University.

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CHICKEN EVERY SUNDAY. The second week in April offered the theatre-going public three disappointing plays. The most promising seemed to be *Chicken Every Sunday*, by Julius J. and Philip Epstein, "derived," they tell us, "from Rosemary Taylor's book with the same title." I will tell them in return that the numerous dirty lines in the play at the Henry Miller Theatre are not derived from the book.

I read the original story when it appeared and can testify that there was no dirt in it. Neither was there much action. It was undoubtedly to supply this lack that the Epsteins shoveled in their dirt. Some of it seems to be popular, judging by the loud laughs it receives in the theatre; but the play would have a much better chance of success without the dirt.

Aside from the dirt, the production is a pleasant play which might have found its public if it had been given time and judicious editing. The book was popular, so most of us know the story. The plucky, high-born wife of an Arizona small-town "promoter" turns their home into a boarding-house to support her children and herself, while her husband follows his visionary schemes.

The two leading characters, Mary Phillips and Rhys Williams, play their roles of Jim Blachman and Emily Blachman to perfection, and their assisting company is excellent. We see all the familiar characters in the Tucson 1916 boarding-house—the school teacher who marries Mrs. Blachman's star boarder, the pretty daughter of the Blachmans, admirably played by Jean Gillespie, the woman who spends all her time in the only bath tub, Hope Emerson returning to us as a tipsy woman who yodels, and a dozen other inmates.

Howard Bay has designed an original sitting-room—and Lester Vall did some swift directing. Almost everybody rushes all over the stage at intervals. Most of the dirty lines are delivered by Roy Fant as Jake, an old prospector. I cannot remember him as being in the book.

PUBLIC RELATIONS. *Public Relations*, written by Dale Eunson, directed by Edward Childs Carpenter and presented at the Mansfield Theatre by Robert Blake, is a depressing offering. Told in a sentence it is the story of a Hollywood husband and wife, played by Ann Andrews and Philip Merrivale, both former film stars, who divorce, remarry other partners, and meet again in their old home some years after their remarriages. The husband's new girl wife, played by Yolande Ugarte as a young adventuress with a bogus Spanish accent, is with him, and the former wife's new husband is with her.

The "White House" was the former home of the original couple and neither couple expects to find the others there. But there they are and the situation should be amusing. It is merely dull and talky and incredible. A son of the first wife turns up and a daughter of the first husband. Nothing of importance happens, though Michael Ames, Frances Henderson and Betty Blythe have all dropped in to give the situation a push.

The first wife makes herself as disagreeable as she can, which is not easy, for Ann Andrews is a nice person. Philip Merrivale goes in for acrobatics, and vaults over a sofa more or less lightly. The fake Spanish girl is unmasked, but nobody cares.

ONLY THE HEART. We even had Horton Foot's *Only the Heart*, staged by Mary Hunter, at the Bijou Theatre. It's about the evil influence of money. Its wealthy heroine alienates her husband by loving her gold more than she does him. She tries to destroy her daughter's life, too, but is foiled at the end. You won't have to see it. It may be gone before this obituary appears. June Walker, Mildred Pumock, Eleanor Anton, Will Hare and Maurice Wells wasted their time on it.

ELIZABETH JORDAN

FILMS

TAMPICO. The possible danger of loose talk in wartime is brought home in this Edward G. Robinson vehicle which combines generous shares of suspense and romance. Certainly, this is not one of the best offerings that Mr. Robinson has lent his talent to, but the affairs of a Merchant-Marine captain and his mysterious war bride are guaranteed to excite your interest to a degree. When a lifeboat full of passengers is picked up by an oil tanker in the Gulf of Mexico, the captain befriends a victim who claims that she is a dancer, then later marries her. On its next voyage the ship is torpedoed and suspicion rests on the bride—either she talked carelessly or she is a spy, and her husband believes the worst. The pros and cons of this probability are tossed about in the city of Tampico, mystifying the audience as well as the suspicious spouse until all the details concerning the enemy's connivings are revealed. Lynn Bari is decorative if not too impressive as the lady in question. Victor McLaglen is typical, though not always edifying, as the low-brow First Mate, played in the accepted waterfront manner. Here is a film that will bring no raves in its wake, but it has its share of thrills and these reach a climax when the enemy agents come up against the hero's gun. *Adults* who do not expect too much will not be disappointed in this combination of romance, suspicion and wartime-adventure thriller. (Twentieth Century-Fox)

DAYS OF GLORY. Dancers seem to be having a rather hard time of it in this batch of cinema reviews, for here is another ballerina who creates suspicion among a band of Russian guerrillas. Of course, she is true to the cause, like all the other comrades, for the picture proves that Russian guerrillas live only to serve the fatherland and die—if the record is any criterion—in the most amazing manner, chanting the guerrilla oath to the Soviet. New screen faces in the persons of Gregory Peck and Tamara Toumanova are seen in the leading roles. The story is built around the attempts and final success of a band hiding away in caves near Moscow, to divert the Nazis' attention from the important movements of the Soviet Army. Woven through the war-like events is the love affair, torrid at times, between the commander and the rescued ballerina. Attractive, often beautiful, photography brightens briefly the routine record of almost fanatical Soviet devotion. There is never an unexpected turn as the tale unwinds, but *mature* audiences who are willing to take a trip down the well beaten cinema paths may find the film mildly entertaining. (R.K.O.-Radio)

UP IN MABEL'S ROOM. Anyone of the 1920 vintage remembers the bedroom farces that flourished in those days. Well, believe it or not, here is one of that dated tribe resurrected and palmed off on a war-sated public as comedy. Slapstick of the variety where a constant stream of humanity plays hide-and-seek from one bedroom to another, where one man after another hides under the bed and where all routes lead to Mabel's room is the keynote of the humor. The gags are shopworn, the farce is threadbare and big laugh moments revolve around the *double entendre* that suggests an indiscretion on the hero's part much more serious than screen conversations have established for the audience. Mabel is a siren who refuses to allow her one-time timid Romeo to forget his past devotion when she threatens to reveal to his bride his long-forgotten gift of lingerie. Boisterous and in poor taste from start to finish, the comedy is dull, the offering *objectionable* because of its suggestive dialog and situations, and the light treatment of marriage that underlies the whole series of farcical adventures. (United Artists)

MARY SHERIDAN

"This Publishing Business"

THE INTELLIGENT HEART

The key to Caryll Houselander's new book, *THE REED OF GOD*, is in one sentence:

"The sorrows of the whole world, not only the dramatic ones but the daily ones, began to unfold gradually in Our Lady's life, and the intelligent heart can read into them not only the hard outlines of all the world's tragedies but also the smallest details of human existence."

This sentence indeed is the key not only to one book but, in its implications, to the whole Catholic Revival: for the Catholic Revival is not simply a great burst of brilliant writing by brilliant men but primarily a re-awakening of the ordinary Catholic to certain forgotten splendors—and most notably the splendor of man and of human life. There had been an appalling draining away (even from the Catholic mind of the moment) of the mystery and magnificence of man. Men adored the majesty of God and received wonderful proofs of His love, but remained in themselves flat and obvious and commonplace. God was mysterious: men were not; God was awe-inspiring, tremendous, incredible: men were not. But this was monstrous. What kind of Artist would that be who put nothing of Himself into the things He made? If God is all that, then men are all that: not in God's measure but in *some measure*. Man and man's life are not commonplace but mysterious, awe-inspiring, tremendous, incredible; even our degradation is the wreck of vast splendor. In what we are and in what we do immensities are in action.

This is not rhetoric but the plain fact. In the light of it the comparison Caryll Houselander draws between our life and the unwrecked splendor of Our Lady's is not grotesque, it is precise. But it takes "the intelligent heart" to see how precise.

Our Lady, says Caryll Houselander, brought Christ to birth within herself. We must do just that: we are born in Him by His coming to birth in us. Therefore every detail of her life will be matched in ours: we can learn to handle ours by seeing how she handled hers. But where external circumstance is so dissimilar, it takes the "intelligent heart" to see the inner reality of Our Lady's experience and the inner reality of ours and see them similar. "In her brief historical life, the history of the whole world is concentrated, particularly the lives of all the common people of the world, who often do not know that they are Christbearers, living the life of the Mother of God."

In this book everything we know of Our Lady is made to yield its illumination. Perhaps two things stand out most clearly in the memory. The first is Our Lady's virginity. Virginity, says Caryll Houselander, is not the mere absence of a particular experience. It is the willed leaving of some part of life empty *that God may fill it with Himself*. The second is the nine months growing of Christ in Our Lady; there will be a comparable period for the forming of Christ in our lives too: "There must be a period of gestation before *anything* can flower. . . . We must try to be like Our Lady, to make as little fuss as she did about bearing Christ into the world."

The phrase "the intelligent heart" has occurred more than once in this note. It is a pretty good description of Caryll Houselander. Which is why she is to so many a guide into their own mysteriousness. (\$2.00) —F. J. S.

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PARADE

NEWSPAPERS throughout the country recently printed a dispatch about a seven-months-old Florida baby. This baby fell from the eighth story of a hotel to the lawn below without being injured. . . . The baby's experience was most unusual. . . . The law of gravity was functioning; the speed of the descent was what it should have been; the ground was as hard as it always is; but, somehow or other, the infant sustained no hurt. . . . If it were a common thing for babies, or grown-ups for that matter, to drop from great heights without any bad effects, the newspapers would not have printed the dispatch about the baby. . . . If, for example, the law of gravity sometimes functioned and sometimes failed to function; if some of the persons who jumped off the top of the Empire State Building got hurt and others did not; then the experience of the baby would have excited little, if any, interest, and even the local papers would not have mentioned the incident. The baby's mother later might have remarked casually to a friend: "My little boy dropped from the eighth story this morning, but fortunately the law of gravity was not turned on." . . . Such speculation about the law of gravity begets speculation on the other natural laws. . . . If not only the law of gravity but also all the other natural laws operated erratically; if they functioned only now and then; if blind chance or some unknown, capricious power moved them; if these things obtained, human life on earth would be so unpredictable and precarious as to be well-nigh impossible. . . . Scenes like the following give but a faint picture of the pandemonium that would exist all over the world if the natural laws worked on an off-again, on-again basis.

Scene I. Throughout the nation automobiles are speeding over the city streets and the country roads. Suddenly, at the same moment, the millions of machines come to an unexpected stop. For endless miles the highways are congested with motionless autos. Traffic police run about excitedly. Exasperated motorists cry out to one another: "The gasoline has stopped exploding. What will we do?" Some look for horses to pull their machines away, remarking: "The gas may not start exploding again for weeks or months."

Scene II. At sea. A great ship is sinking. Though built correctly according to the principles governing center mass and the other laws of buoyancy, it is nevertheless going down. The laws of nature have unexpectedly gone berserk and are nullifying all the principles of ship-building. Passengers are jumping on life-boats and rafts. The life-boats and rafts are also disappearing beneath the waves.

Scene III. In a certain area the law of gravity, instead of pulling objects toward the earth, is acting in reverse and catapulting objects upwards. People in a large city suddenly begin ascending into the air. Men, women, children make frantic efforts to grasp the sides of buildings. Then the buildings themselves start an upward flight. Lampposts, fireplugs, manhole covers, automobiles, buildings, people, the city itself rise into the sky. . . . In the countryside, the air is filled with upward-moving cows, pigs, chickens, farmers, farmers' wives and children.

Why do the natural laws never act in this way? . . . The laws of nature operate with such astonishing regularity that astronomers can predict to a split second the movement of stars centuries hence. . . . Who is keeping the natural laws operating so consistently, so marvelously? . . . The universe proclaims in unmistakable manner Who it is. . . . Even the atheist, deep in his heart, knows Who it is. . . . Everybody knows Who it is.

JOHN A. TOOMEY

CORRESPONDENCE

PROPAGANDA SUCCESS

EDITOR: AMERICA (Issue of April 1) carries a review of the book *Wild River* by Anna Louise Strong. The reviewer, Elizabeth Joyce, said: "If the book is propaganda, Russia is fortunate in having it presented by so skilful and sympathetic a writer as Anna Louise Strong." I think it might be better stated: "We can assume that the book is propaganda, because it is written by Anna Louise Strong, who is well-known on the West coast as a powerful propagandist of the Russian cause."

The reviewer herself adds a bit of unconscious propaganda when she says: "Their solution is one hard for us to understand, as hard as the success of their collective farms to a nation of 'rugged individualists.'" Once one grasps the merciless principle of Communism that sacrifices human life to an ideological idea, their solution is not very difficult to understand. The paradox, I believe, is in how that fighting spirit of the Russian people has not yet turned itself upon the tyrannical masters who exploit it to their own advantage. It is hard to see how the reviewer in a Catholic magazine can call a collective-farm system—that has been built on the starvation of millions—a success. Again, what evidence is there that even in an economic sense the so-called collective farms of Russia are successful?

The Communists would, it seems to me, be pleased with this review.

Brooklyn, N. Y.

WILLIAM J. SMITH, S.J.

HOW TO GAIN INDULGENCES

EDITOR: What is needed to gain a Plenary Indulgence? To say that "the essence of the requirement" (AMERICA, March 25, p. 673) is three *Our Fathers* and three *Hail Marys*, is to leave oneself open to misinterpretation as to what is exactly required. It really is impossible to put everything in a nutshell, but the following doctrine seems to be complete. It is based on Canon Law and the only definitive edition of general indulgences, *Preces et pia Opera indulgentiis ditata* (Rome, 1938).

The conditions required for gaining Plenary Indulgences to which are attached the clause "under the usual conditions" are: Confession, Holy Communion, a visit to church or public oratory (or semi-public oratory for those who lead a life in common, according to Can. 929), and offering the prescribed prayers for the intention of the Pope.

What are these prayers? In the case of a Plenary Indulgence that is gained as often as certain acts are performed, it is necessary to say six *Our Fathers*, six *Hail Marys* and six *Glorias* during each visit.

Ordinarily, the Plenary Indulgence is not of the as often as type. Then, if no definite prayers are prescribed, one *Our Father*, one *Hail Mary* and one *Gloria* are sufficient. Any other vocal prayer may be substituted during the visit (Can. 934, No. 1).

There is no set order in which these four requirements must be fulfilled, except that, as we all know, Communion must be received in the state of grace. However, the following translation of Can. 931, should be of interest to Catholics:

1. If Confession is required to gain any kind of indulgence, it may be made within eight days immediately preceding the day to which the indulgence is attached; Communion may be received on the day before; and both [Confession and Communion] may be made within the following eight days.

2. In the same way, indulgences granted for triduum, octaves, etc., may be gained when Confession

and Communion are made within eight days following the close of these devotions.

3. The faithful who are in the habit of going to Confession at least twice a month unless legitimately impeded, or who receive Holy Communion . . . daily, though they may at times miss one or two days a week, can gain all the indulgences even if they do not make the Confession, which would be otherwise necessary. Ordinary and extraordinary jubilee indulgences, or indulgences of the jubilee kind, are excepted from these privileges.

West Baden Springs, Ind.

R. JANCAUSKIS, S.J.

REPLY TO "READER" ON HISTORY

EDITOR: The letter in AMERICA (April 1) from "A Recent Reader" re-evaluating the report on *American History in Schools and Colleges* was most interesting. It is generally helpful to have important issues discussed, and I am glad that your correspondent wrote such a thorough criticism.

The catalog of statistics, however, as given by your "Reader" on the frequency of American history in our schools, tends to distort the facts. He says that "of forty-nine selected cities, forty have no American history in the fourth grade"; he fails to add that of these forty cities twenty-two require American history in the fifth grade, and six others require it in the sixth grade, and that all forty cities (and the other nine on the list besides) require American history at least twice before a student is graduated from high school; forty of them require American history at least three times. The average number of times that American history is taught in the grade schools in these forty-nine cities is slightly under four. How often must one teach American history to make it frequent?

The same is true of the statistics gathered from a study of the programs issued by the State departments of education. Your "Reader" omits the fact that where American history is not taught in the fourth grade it is taught in the fifth or sixth grade. After all, there is nothing sacrosanct about the fourth grade that it should have a course in American history. This table of statistics shows that American history is taught in every one of the thirty-two States at least three times, and frequently (i.e. in twenty-two of the States) it is taught four, five or even six times, before high-school graduation. I personally feel that this bears out the contention of the committee that American history is taught with "sufficient frequency."

Your "Reader" is correct in pointing out that the percentage of college students who study American history is small. But this the committee admitted, and I mentioned it in the article. The problem is how to raise the number; and the committee suggested a definite program of solution.

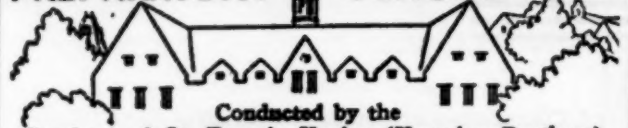
I was not unaware (and again it is in the article in dispute) that the section on State legislation would be much discussed; so much so that it would obscure the more constructive parts of the report. This seems to be the case with your "Reader." Of the comprehensive and practical program suggested by the committee he has nothing to say.

Not having the minutes of the committee, I cannot give a detailed defense of the composition of the staff of consultants (not even of the member of a State Department of Education listed there). I feel, however, that the report should be judged on its own merits.

Woodstock, Md.

JOSEPH R. FRESE

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THE WORD

EVERY season of the Church's Liturgy has its own special charm. The Easter Liturgy naturally carries a triumphal note, a note of joy and hope, a promise of peace. The Christ of the Easter gospels shows us the warm, intimately friendly side of His personality. He seems to be continually reminding us of His words to the Apostles at the Last Supper: "I have called you friends."

On the day of His Resurrection, He sends messages of personal regard to His Apostles. When He comes to them and finds them "troubled and affrighted," He asks them for food to prove that a "spirit has not flesh and bones as you see me to have." He invites Thomas to put his finger into the nail holes that, not only seeing but touching and feeling, he might believe. He walks for hours with the two disciples on the road to Emmaus, patiently explaining to them that "it was necessary for Christ to suffer and so enter into His glory." Then He allows Himself to be urged to stop and have supper with them. On the shore of the lake He has a fire ready, and He sits down to a picnic breakfast with his "friends."

In this morning's Gospel, the second Sunday after Easter, He is the Good Shepherd. "You were as sheep going astray," says Saint Peter in the lesson of the Mass, "but now you have returned to the shepherd and guardian of your souls" (1 Peter 2:21-25). "I am the Good Shepherd," says Christ Himself in the Gospel, "and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep" (John 10:11-16).

"I know mine and mine know me." The *Alleluia* verse of the Mass gives us a hint to a practical understanding of these words: "They knew the Lord Jesus in the breaking of the bread," in the Holy Eucharist, in the Holy Sacrifice of the Mass. He who is our Good Shepherd is also "the lamb of God who takes away the sins of the world," the Lamb of God on whose perfect offering God put the seal of His acceptance in the great miracle of the Resurrection.

In the *Gloria* which returns to the Mass with the ringing of bells and the burst of organ music on Holy Saturday, we pray fervently to the Lamb of God "Who takest away the sins of the world, have mercy on us; who takest away the sins of the world, hear our prayer." Just before we ourselves "Know Him in the breaking of the bread" in the Communion of the Mass, we call upon the Lamb of God in a triple invocation to "have mercy on us" and to "grant us peace."

We are His when we ourselves are "signed with the blood of the Lamb," when our souls are washed clean with the Blood of the Lamb, when we keep strong within us and daily increase in us that "sharing in the Divine Life" of the Lamb, first given to us in Baptism, as we saw in the Mass of White Sunday.

We are His when we feed our souls daily, if possible, on the very Lamb of God offered to us in the Holy Communion of the Mass. It is in this daily feeding on Christ that we are united with Christ and with all those who are Christ's. In this daily feeding on the Lamb of God, we come more and more to develop Christliness, a deep resemblance to Christ in our minds, our souls, our hearts, our actions.

"I know mine and mine know me." The words are not only friendly words. They are a reminder of our oneness with Christ in sanctifying grace. They are an invitation to an ever closer sharing in the Divine life. They are an invitation to make our life Christlike, and in so doing to share in all the redemptive work of the Lamb of God, to fill out in ourselves "those things that are wanting to the passion of Christ," and thus gain the full measure of the peace of Christ. J. P. D.

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